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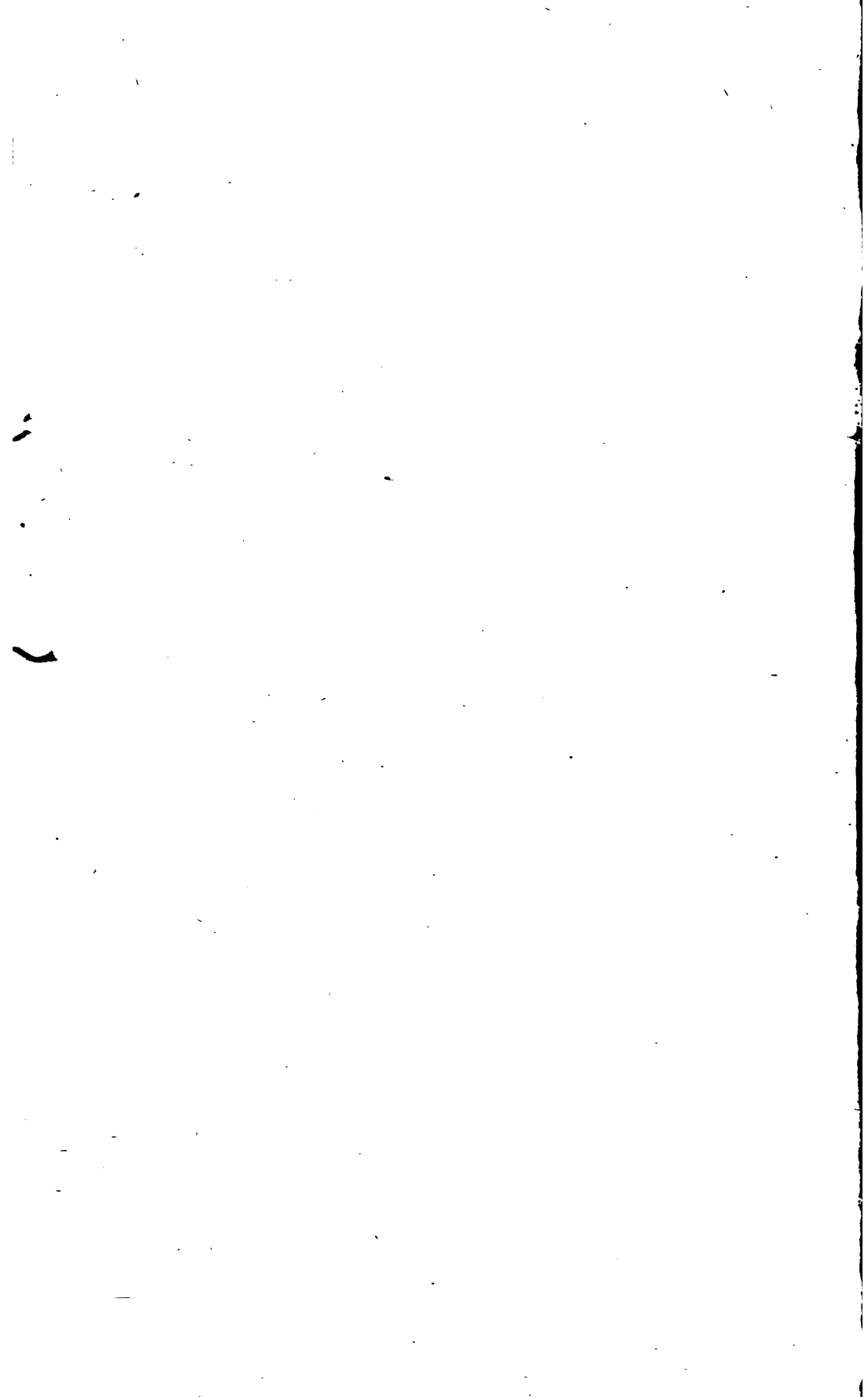
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# MORAL INSTRUCTION IN ELEMENTARY SCHOOLS

IN ENGLAND AND WALES

## A RETURN

MADE TO THE EDUCATIONAL COMMISSIONERS

BY

HARROLD JOHNSON

INSPECTOR OF SCHOOLS, NORTH-WEST DISTRICT

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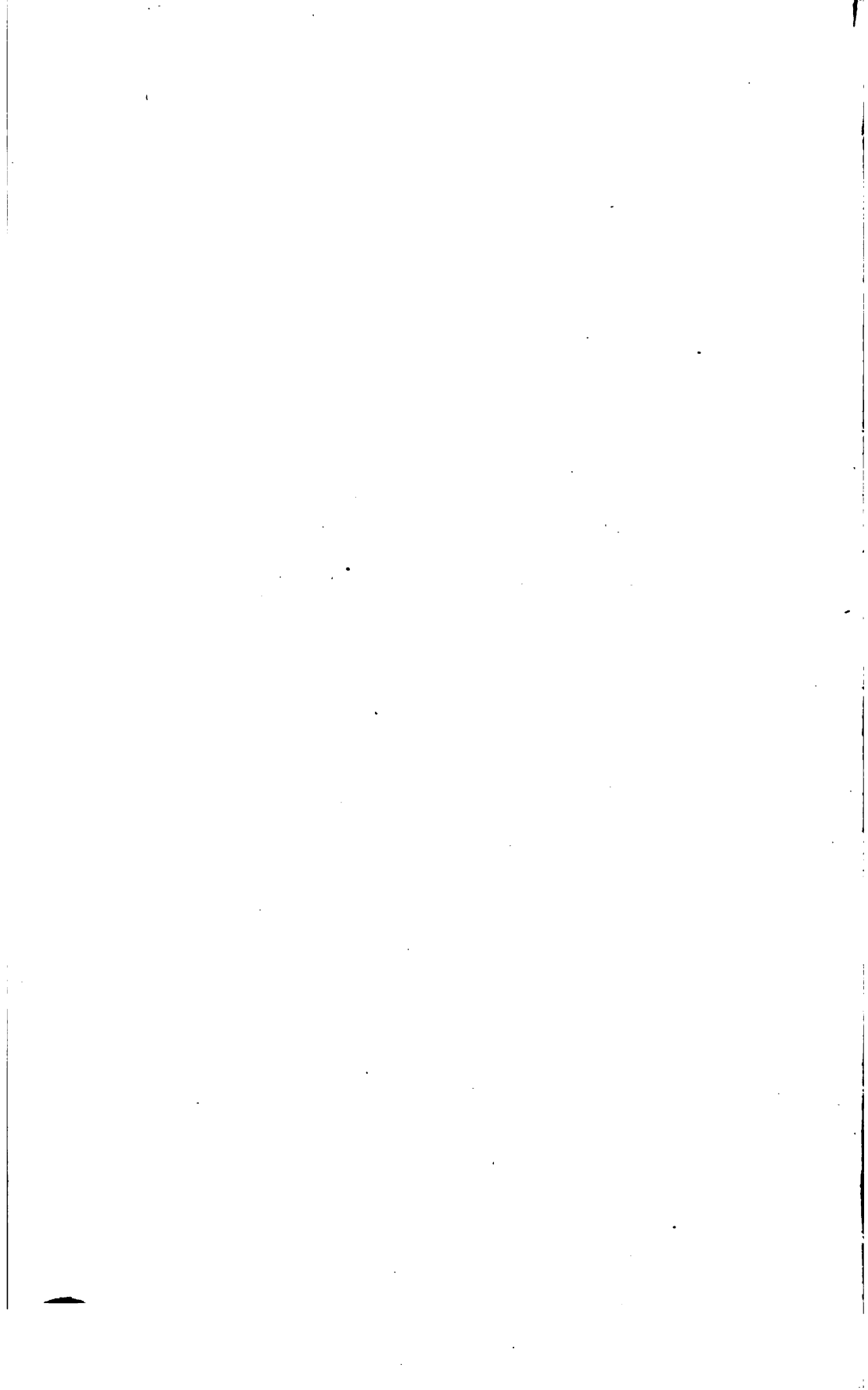
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**MORAL INSTRUCTION IN  
ELEMENTARY SCHOOLS**





# MORAL INSTRUCTION IN ELEMENTARY SCHOOLS

IN ENGLAND AND WALES

## A RETURN

COMPILED FROM OFFICIAL DOCUMENTS

BY

HARROLD JOHNSON

SECRETARY OF THE MORAL INSTRUCTION LEAGUE

ISSUED FOR  
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## IMPORTANT PRONOUNCEMENTS

### I

“THE purpose of the Public Elementary School is to form and strengthen the character, and to develop the intelligence, of the children entrusted to it. . . . Though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, aided by the sense of discipline which should pervade the School, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong respect for duty, and that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners; while the corporate life of the School, especially in the playground, should develop that instinct for fairness and for loyalty to one another which is the germ of a wider sense of honour in later life. In all these endeavours the School should enlist, as far as possible, the interest and co-operation of the parents and the home in a united effort to enable the children not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong.”

*Introduction to the Code of Regulations for Public Elementary Schools.*

### II

“The purpose of the School is education in the full sense of the word: the high function of the teacher is to prepare the child for the life of a good citizen. . . . The establish-

ment of character must always be one of the main aims of Elementary Education, and every part of the School life has some influence in this regard, whether for good or for evil. . . . Moreover, the good moral training which a School should give cannot be left to chance : on this side, no less than on the intellectual side, the purpose of the teacher must be clearly conceived and intelligently carried out. . . . In the matter of the moral training of children, a most important factor will be the habitual conduct of the teacher in the School. The example of his patience, kindness, and determination to be obeyed, of his constant watchfulness and scrupulous fairness, will evoke similar traits in his pupils, and will give point and force to formal instruction. . . . The work of the Public Elementary School is the preparation of the scholar for life . . . and though the teacher can influence only a short period of the lives of the scholars, yet it is the period when human nature is most plastic, when good influence is most fruitful, and when teaching, if well bestowed, is most sure of permanent result."

*Suggestions for the Consideration of Teachers and Others Concerned in the Work of Public Elementary Schools, 1905.*

### III

"In presenting these Regulations for the consideration of Training College Authorities the Board of Education desire to take the opportunity of reminding those Authorities, as also the students in the Colleges, of the high and responsible duties which it is the privilege of the Training Colleges to fulfil, for the public good. For, if it be true that the moral and intellectual progress of the nation is very greatly affected by the nature and quality of the training of character and intelligence which the Public Elementary Schools provide for the children, it is equally true that the nature and quality of that training will depend very largely, indeed, upon a steadfast adherence to high ideals, and a conscientious fulfilment of their most exacting duties, on the part of the principals, the teaching staff, and the managing committees of the Training Colleges. It should be their aim to send out zealous and capable teachers who will be competent to undertake the care and education of the children in Public Elementary Schools on the principles set

out in the Introduction to the Code. Throughout the training it should be remembered that the function of the College in relation to the students is the formation of character no less than the giving of practical or intellectual instruction."

*Regulations for the Training of Teachers, 1905.  
Prefatory Memorandum.*

#### IV

"*Moral Instruction* should form an important part of the curriculum of every elementary school. Such instruction may either (i) be incidental, occasional and given as fitting opportunity arises in the ordinary routine of lessons, or (ii)\* be given systematically and as a course of graduated instruction.

"The instruction should be specially directed to the inculcation of courage; truthfulness; cleanliness of mind, body, and speech; the love of fair play; consideration and respect for others; gentleness to the weaker; kindness to animals; self-control and temperance; self-denial; love of one's country; and appreciation of beauty in nature and in art.

"The teaching should be brought home to the children by reference to their actual surroundings in town or country, and should be illustrated as vividly as possible by stories, poems, quotations, proverbs, and examples drawn from history and biography.

"The object of such instruction being the formation of character and habits of life and thought, an appeal should be made to the feelings and the personalities of the children. Unless the natural moral responsiveness of the child is stirred, no moral instruction is likely to be fruitful."

*Code of Regulations for Public Elementary Schools.  
Art. 2.*

#### V

"Two other changes of great importance have also been made, both likely to bring a more humane atmosphere into the school and after life of the children. The Code provides that if suitable provision can be made, a part of the afternoon

\* "It is desirable that where systematic teaching of this subject is practicable such teaching should be direct, systematic, and graduated."—Prefatory Memorandum to the Code (of 1906), Sect. 7.

period may be devoted to cricket, football, hockey and rounders for boys and similar appropriate games for girls. . . . The playing-field, if it did nothing else, would be valuable for the help it will give the teacher in dealing practically with the other addition made by the new Code to the curriculum, the provision of a definite place for Moral Instruction. No part of the teaching can be of greater importance, yet none is perhaps so difficult to handle satisfactorily. . . . The whole subject of Moral Instruction needs careful handling. Such instruction can undoubtedly be made most illuminating, and often brings home to the child's mind the importance and reality of the subjects which form the teacher's theme with startling freshness and vigour. But though few would care to deny that morals can be taught to children apart from the truths of revealed religion, yet as they are closely bound up with religion and derive their surest sanctions from religion, great care must be taken by the teacher to avoid any conflict of laws or clashing of canons. To do this may seem difficult until the experiment is tried."

*Report of the Board of Education for the Year 1905-1906.*

## VI

"The Committee are also persuaded that there is need in many elementary schools for more attention to be paid to moral education and to instruction in personal duty. They welcome the experiments which are being made in this direction. . . . After considering the whole subject with anxious care, they have reached the conclusion that, in all public elementary schools at least one lesson a week should be devoted to instruction in the principles of personal, social, and civic duty, as illustrated by examples drawn from Scripture and from other religious literatures, and from poetry, biography, art, &c. Such instruction should, of course, be adapted to the age of the children and to their stage of development. It should follow a systematic plan on the teacher's part, but the latter should have freedom in the choice of methods of imparting the instruction."

*Introduction by Professor M. E. Sadler (on behalf of the representative Executive which organised the Inquiry) to "Moral Instruction and Training in Schools: Report of an International Inquiry," 1908.*

## VII

"The Committee are drawn to the further conclusion that the syllabuses of religious instruction should be carefully considered by those in authority and, when necessary, revised, in order that teachers may be enabled and authorised to give more time to definite moral instruction than is now, in many instances, the case. More use (the Committee are persuaded) might be made of portions of Scripture as texts and themes for lessons in personal and civic duty, and less use should be made of them as exercises in that often too desiccated a thing called 'Scripture Knowledge,' good and necessary in itself, but sometimes tainted by overmuch regard to examinations. But to procure this improvement it will not be enough to revise the syllabuses. In the course of their inquiry the Committee have had impressed upon them the undesirable results which often follow, not from judicious inspection, but from examinations (and especially from written examinations) on the religious lessons given in many schools."

*From the same Introduction by Professor M. E. Sadler.*

## VIII

"It will not fail to escape the notice of the reader that one necessary condition for successful moral education in schools is a more systematic intellectual preparation of the teacher for this momentous part of his duty. . . . There can be no doubt as to the importance of equipping the teacher with the knowledge which is needed for the responsible task of guiding conduct and of endeavouring to impart faith in a moral ideal. This subject calls for consideration on the part of the Board of Education and of the authorities of the Training Colleges, especially of the Day Training Colleges."

*From the same Introduction by Professor M. E. Sadler.*





## INTRODUCTION

THIS Return is compiled from official documents, and records what is now being attempted in the elementary schools of England and Wales in the way of providing for more or less definite moral instruction. I have only concerned myself with the religious instruction given in these schools in so far as the various regulations and syllabuses for religious instruction contain statements which unmistakably reveal the intention of the Authorities issuing them that this instruction shall be utilised for definite moral instruction. Explicit statements to this effect are not uncommon, and become increasingly more frequent, in the syllabuses of religious instruction for Council schools. But the moral instruction conveyed through the religious instruction of the denominational or non-provided schools is generally so little explicit in syllabuses, and is usually so fitted into the fabric of the instruction, that it would seem invidious to detach any of the fragments of the mosaic whose effect can only be calculated as a whole and in the pervasion of a certain "atmosphere." I have, therefore, felt compelled, so far as religious instruction is concerned, to confine myself to the Council schools. Nor do I intend even here to convey that the extracts given afford any adequate idea of what these syllabuses of religious instruction provide in the way of opportunities for definite moral instruction. A subject of school instruction which has the Bible for its text-book has an immense range of illustrative material for moral instruction.

With these important reservations I discover that of the 327 Local Education Authorities in England and Wales, over one hundred have taken some definite action in providing for moral instruction in their schools. What exactly this action is in each case is reported in the following pages. The action taken varies from the provision of systematic and graded moral instruction on the basis of a syllabus, given either in the religious instruction or in the "secular" time, to mere exhortation on the part of the Local Education Authority urging the teachers to give their most careful attention to the moral instruction, without prescribing or requiring any particular time to be set apart for it, or furnishing any specific directions concerning it. With a fair measure of accuracy one may say, however, that about sixty of the Local Education Authorities referred to have provision in their schools for more or less systematic moral instruction either in the religious instruction or in the "secular" time, or in both. Of these, some forty have a time set apart

for the moral instruction, and about fifty have a more or less detailed syllabus in connection with it. Twenty Authorities have adopted the *Graduated Syllabus of Moral and Civic Instruction* of the Moral Instruction League : among these are Bucks, Cheshire, Devonshire, Surrey and the West Riding of Yorkshire. The League syllabus is also widely in use in schools under many other Authorities.

This Return is, very largely, a summary of the success which has attended, during the past seven years, the efforts of the Moral Instruction League, and systematic action taken by the various Authorities is in nearly every case directly traceable to the work of this organisation. With a few exceptions (Burton-upon-Trent, Birmingham and Huddersfield were pioneers in this direction, having set apart a time for moral lessons respectively in 1878, 1883 and 1889) all the Authorities which have provided for systematic moral instruction have made this provision in and since 1902, Leicester leading the way.

This is much to the credit of the Local Education Authorities created by the Act of 1902.\* And doubtless many other Authorities would also already have taken action in the same direction, but have delayed to do so pending a settlement of the question of the control of the schools.

It should be mentioned that of the Authorities dealt with only two have provision for moral instruction, but no provision for religious instruction ; these are Huddersfield and Abertillery. The former Authority, however, has a devotional opening service each morning, consisting of a hymn, Bible reading, and the Lord's Prayer.

It will be noted that in many instances the moral instruction (as in the case of Cheshire and of the West Riding of Yorkshire) is given in both the provided and the non-provided schools.

Apart, also, from the action taken by the Authorities referred to, it must be remembered that head teachers themselves are at liberty, on their own initiative, without the specific requirement of the Authority, to set apart a time in their time-table for this instruction, provided the time-table be approved by the inspectors : and many head teachers do this.

It will be observed that a very considerable amount of intelligent individual experiment is going on. This is all to the good, for, of all subjects, moral instruction is one which should not take on a stereotyped form. The various Local Education Authorities will also be wise to leave a considerable amount of initiative to the head teachers in dealing with this subject.

It is hoped that this Return may be of some service to the Local Education Authorities and to the Board of Education. It supplies documentary details of actual practice in moral instruction in elementary schools in England and Wales, not elsewhere accessible, and it may prove a useful supplementary volume, so far as our country is concerned, to the more

\* Leicester and Bradford took action as School Boards.

personal and vital records which are to be found in the recently-published volumes of the International Inquiry into Moral Instruction and Training in Schools and of the Papers contributed to the First International Moral Education Congress.\*

Within the limitations imposed upon it the Return is as complete as it has been possible to make it. I owe a great debt to the unfailing courtesy of the officials of the Local Education Authorities who have furnished me with the necessary documents. With a view to future revised editions of this Return, the compiler would be grateful at any time for notifications of changes in the existing regulations.

HARROLD JOHNSON.

\* "Moral Instruction and Training in Schools: Report of an International Inquiry." Edited by Professor M. E. Sadler. Two vols. Vol. I., United Kingdom; Vol. II., Foreign and Colonial. (Longmans.) 5s. net. each. "Papers communicated to the First International Moral Education Congress." (David Nutt.) 5s. net.

THE information is arranged under the headings of the various Local Education Authorities concerned, which follow one another in alphabetical order.

# MORAL INSTRUCTION IN ELEMENTARY SCHOOLS

## ABERDARE

The Authority issued in January, 1905, "A Scheme and Syllabus of Moral and Biblical Instruction," systematic and graded, drawn up by the Rev. J. Morgan Jones, to be had in a pamphlet of 32 pages of the Secretary of the Education Committee.

The prefatory note to the scheme opens with the reproduction of a considerable portion of the Introduction to the Education Code, and continues :

"The wider and deeper views of education, which are gradually taking possession of all men and women interested in the work of the schools, could not be better expressed than they are in the above quotations from the Introduction to the New Code of 1904. This moral education can only be given by the teacher in the general work of the school, through his personal 'example and influence, aided by the sense of discipline which should pervade the school.' The only desire of the Local Education Authority is to help the teacher in giving the moral education by providing a course of instruction in definite moral lessons alongside of it. The object, therefore, of the scheme here proposed is not to supplant, but to strengthen the moral influence exerted by the teacher throughout the work and discipline of the whole school-time. It is hoped that the instruction will clarify and organise the general moral education, and that the general education will drive the definite moral instruction home, and make it real and effective.

"It will achieve its purpose, of course, only by the willing and generous co-operation of the teachers themselves. The following scheme is a serious one, which demands a good deal of thought and care on the part of teachers to ensure its success. The Local Education Authority, however, feels that a good deal of time is set apart for moral instruction, and that it is worth while taking some trouble to formulate a full and graduated scheme, worthy of the time taken up by it, and worthy of the teachers who have to spend that time in teaching it.

"A course of instruction for pupil teachers has been included because the Committee feel that without such a provision the scheme would not be as complete and as effective as they desire it to be."

The "Rules and Regulations" follow :

- (1) In the schools provided by the Aberdare Local Education Authority,

and in classes for pupil teachers, moral and Biblical instruction shall be given daily from 9 A.M. to 9.45 A.M., in accordance with the following scheme and syllabus and within the provisions of the Education Acts.

(2) The teachers are at liberty to use Welsh or English in giving lessons on any portion of the syllabus.

(3) It is very desirable that the individual teacher should keep the scheme as a whole in view when teaching any particular section of it. The different parts are meant to be closely connected together—one preparing the way for the other.

(4) It is to be noted that the details of the syllabus are not intended to supply a rigid list of lessons, but merely to show the ground to be covered. The teacher may, with the consent of the Committee, rearrange the details, provided the outlines of the syllabus are followed.

(5) It is hoped that the teachers, as often as they think it desirable, will make use of illustrations and incidents taken from other sources than the Bible, in teaching the various parts of the syllabus, and that they will keep a record of all such illustrations and incidents for the inspection of the Committee.

(6) In future years, written examinations will not be held in connection with the moral and Biblical instruction, but arrangements will be made for visiting the schools from time to time. It is hoped that the teachers themselves will arrange for writing lessons in connection with the syllabus.

The "Outlines of the Scheme" cover 24 pages of the pamphlet, and only portions of this can be reproduced here.

For infant schools there are three divisions, each division representing a year's work. The following is an abstract of the scheme for infants :

#### DIVISION I.

Simple picture stories on kindness and sympathy, with memory work.

#### DIVISION II.

Simple stories on generosity, obedience, respect, working and learning, with memory work.

#### DIVISION III.

Stories and lessons on gratitude, friendship, temperance, truthfulness and courage, with memory work.

The detailed syllabus for infant schools has the following prefatory remarks :

(1) Moral and Biblical instruction in infant schools shall consist of the following elements :

(a) By the use of simple and appropriate stories from the Bible and elsewhere, the children shall be taught the most elementary lessons on (i) cleanliness and tidiness ; (ii) punctuality and

regularity ; (iii) good manners ; (iv) kindness ; (v) obedience, respect and affection ; (vi) working and learning ; (vii) generosity and gratitude ; (viii) friendship ; (ix) temperance ; (x) truthfulness ; (xi) courage.

(b) The children shall be taught to repeat sayings and passages from the Bible in accordance with the following syllabus.

(c) The children shall be taught to repeat some simple hymns and verses of poetry, which may help to illustrate the above lessons.

(2) The Biblical instruction shall be in accordance with the following syllabus, unless the teacher has some special reason for departing from it. The consent of the Committee should be obtained before any change is made.

(3) In telling the Biblical stories, it is not desirable that any direct use should be made in class of the exact Biblical language. The references to Biblical passages are only intended to supply the raw material, which the teacher is expected to put into the form of a story suitable for the children, and making prominent the moral quality for the sake of which it is told.

(4) The teachers are asked to keep a record, for the inspection of the Committee, of all stories used in moral instruction which are not included in the following syllabus.

The following notes are prefaced to the syllabus for boys' and girls' schools :

(1) Moral and Biblical instruction in boys' and girls' schools shall consist of the following elements :

(a) Repeating of passages from the Bible and other sources bearing on any part of the syllabus.

(b) Courses of lessons in accordance with the syllabus on the following subjects :

(i) The general meaning of the Old and New Testaments.

(ii) The geography, people and institutions of Palestine in the time of Christ.

(iii) The life, teaching and character of Jesus.

(iv) Lessons from the life and work of Isaiah.

(v) Lessons from the life and work of Paul.

(vi) Lessons on the moral commandments, virtues, and the formation of character.

(vii) Lessons on citizenship and some modern social institutions.

(viii) Simple lessons on the meaning of literature, art and science.

(2) The following full syllabus is an attempt to divide and arrange these subjects in such a way as to form a graduated course, through which each child will pass during its school years.

The following is an abstract of two years' work in boys' and girls' schools :

### STANDARDS I. AND II.

#### *First Year.*

- (i) A very simple account of the country and people among whom Jesus lived.
- (ii) The main facts of the life of Jesus, bringing out lessons of (1) work ; (2) goodwill ; (3) strength of will ; (4) respect for truth ; (5) patience ; (6) courage and self-denial.
- (iii) Memory work from the Bible and other sources.

#### *Second Year.*

- (i) A simple course of lessons on the New Testament.
- (ii) Simple moral lessons on (1) cleanliness and tidiness ; (2) good manners and courtesy ; (3) kindness and humanity ; (4) fairness and justice ; (5) honesty and truthfulness ; (6) self-control and courage ; (7) work.
- (iii) Memory work from the Bible and other sources.

### STANDARDS III. AND IV.

#### *First Year.*

- (i) Geography of Palestine in connection with the main Bible names.
- (ii) Lessons on the meaning of the Old Testament.
- (iii) The simplest elements of the teaching of Jesus, bringing out lessons of (1) love and enjoyment of the beautiful ; (2) observation and knowledge of nature ; (3) respect for and faith in men ; (4) the spirit of brotherhood and goodwill ; (5) reverence.
- (iv) Memory work from the Bible and other sources.

#### *Second Year.*

- (i) Lessons on moral commandments.
- (ii) Lessons on some of the simplest social institutions, such as (1) the family ; (2) the school ; (3) friendship ; (4) the workshop ; (5) the town.
- (iii) Memory work from the Bible and other sources.

### STANDARDS V. AND VI.

#### *First Year.*

- (i) A short account of the people and institutions of the Jews in the time of Jesus.
- (ii) Some lessons on the formation of character.
- (iii) Lessons on the moral character of Jesus, bringing out His (1) ideals and ambition ; (2) sincerity ; (3) humility ; (4) thoroughness



and strength of will ; (5) courage and patience ; (6) sympathy and self-sacrifice.

(iv) Memory work from the Bible and other sources.

*Second Year.*

(i) Lessons on some elements of modern social life, such as (1) societies ; (2) nationality ; (3) State and government.

(ii) Lessons on the rights and duties of citizenship.

(iii) Lessons on citizenship and patriotism from the life and work of Isaiah.

(iv) Memory work from the Bible and other sources.

STANDARDS VII. AND Ex-VII.

*First Year.*

(i) Summary of lessons on the life and character of Jesus.

(ii) Lessons on the relations between nations.

(iii) Lessons on the life and work of Paul as illustrating the duties of nations to each other.

(iv) Memory work from the Bible and other sources.

*Second Year.*

(i) Summary of lessons on (1) workshop and town ; (2) nationality and State ; (3) rights and duties of citizenship.

(ii) Some further lessons on citizenship, (1) respect for social order ; (2) respect for truth ; (3) respect for progress.

(iii) Some lessons on the meaning of literature, art and science.

(iv) Memory work from the Bible and other sources.

In the detailed scheme for boys' and girls' schools we can only call attention to some salient and significant features. Thus, in the outline of "A very simple account of the country and people among whom Jesus lived" for Standards I. and II., we read that "the object . . . is to help the children to realise that the life of Jesus, as given in the following course, was a *real* life, lived among real people, at a definite time and in a definite place." And in a further outline, for the same Standards, of "The main facts of the life and work of Jesus" it is suggested that the teachers should bring out lessons of (1) work ; (2) goodwill and sympathy ; (3) strength of will and courage ; (4) respect for truth ; (5) patience ; (6) self-denial. "In this course of lessons, the only desire of the Committee is that the main facts of the life of Jesus should be *told* the children as simply and as naturally as possible, and without direct use of the Biblical language or form of the story in class. The object of the above syllabus is only to guide the teacher in doing this with the view of bringing out the *historical and moral* elements of the story as a *real* life among men." For Standards III. and IV. there is provision for the teaching of "The simplest elements in the teaching of Jesus," and it is suggested to the teachers that the following lessons be brought out :

(1) Love and enjoyment of the beautiful ; (2) observation and knowledge of nature ; (3) respect for and faith in men ; (4) the spirit of brotherhood and

goodwill ; (5) reverence. For Standards V. and VI. there is provision for a carefully outlined course of lessons on "the moral character of Jesus." For Standards VII. and Ex-VII. lessons are provided for on "The life and work of Paul as illustrating the duties of nations to each other."

In the second year of the course for each of the divisions there is the further following provision : For Standards I. and II. moral lessons on (1) cleanliness and tidiness ; (2) good manners and courtesy ; (3) kindness and humanity ; (4) fairness and justice ; (5) honesty and truthfulness ; (6) self-control and courage ; (7) work. Each of these is elaborated in detail. For Standards III. and IV. there is provision for "Lessons on the moral commandments"—reverence for God, reverence for man, respect for life, respect for property, respect for authority, respect for work and rest, respect for truth and character, respect for freedom. It is added that "in giving lessons on moral commandments it is very necessary that the positive side should be emphasised when the command is put, as in some of the above, in a negative form." (The reference is to the Mosaic Commandments cited.) Lessons are also provided for the same Standards on "Some of the simplest social institutions": the family, as representing affection and respect ; the school, as representing discipline ; friendship, as representing helpfulness and loyalty ; the workshop, as representing industry ; the town, as representing willing service. For Standards V. and VI. there is provision for lessons dealing with "Some elements of modern social life": (1) societies, as representing co-operation and help ; (2) nationality, as representing unity ; (3) the State and Government, as representing order ; (4) the rights and duties of citizenship. These are worked out in detail. There is further provision in these Standards for "Lessons on citizenship and patriotism from the life of Isaiah." For Standards VII. and Ex-VII. there is provision for "Some lessons on the meaning of literature, art and science."

The following is the syllabus for pupil teachers :

I. The moral and Biblical instruction for pupil teachers shall include :

(1) A general knowledge of the Old and New Testaments with special reference to those portions which are included in the foregoing syllabus.

(2) A knowledge of the elementary principles of ethics, especially as they bear upon the subjects included in the foregoing syllabus.

(3) Lessons on the meaning and methods of moral instruction and education in elementary schools.

A list of books follows, recommended for study in connection with the scheme.

## ABERTILLERY

The Authority adopted, in 1906, a graduated syllabus of moral and civic instruction which (up to Standard V.) follows closely the syllabus of the Moral Instruction League, with a modified citizenship course (two years) for Standards V.-VII. Teaching based on the syllabus is made compulsory for half-an-hour each morning, 9-9.30 A.M., in the Council schools. No religious instruction is given in the Council schools.

The Secretary of the Education Committee writes, November 4, 1908, that good progress is being made with the moral instruction.

## ACTON

In some of the schools under the Authority there is a branch of the Guild of Courtesy (11 Clifford's Inn, London, E.C.).

## ANGLESEY

"(1) That, as part of the regular instruction in each school, two lessons of about half-an-hour each be given every week bearing upon the duties of citizenship and moral conduct. The lessons should be given preferably through reading books in the upper Standards, the head teacher to be at liberty to arrange the time. (2) That, in schools where religious instruction is given, it is very desirable that the teachers should take advantage of those lessons for moral instruction. (3) That, out of the object-lessons given in the course of the year, not less than ten lessons should deal with hygiene and temperance."

Resolution of the Education Committee, June 14, 1906. The *Graduated Syllabus of Moral and Civic Instruction* of the Moral Instruction League has been supplied by the Authority to each head teacher.

## BARROW-IN-FURNESS

"The present congested state of the curriculum and time-table of our schools would, I fear, preclude the insertion of any additional subject or lesson, and any attempt at moral teaching would, therefore, necessarily be indirect, not direct. Thus, in the scheme of religious instruction approved in April, 1894, by the School Board and still in force, an instruction to the teachers is: 'The lessons applicable to practical life contained in the passages of Scripture selected for instruction should be carefully brought out,' and the course of lessons laid down is such as lends itself to such teaching. No lesson is, however, definitely stated to be intended to develop a certain moral.

"In the early course of instruction in history, also, the salient points selected are such as may be similarly dealt with.

"It would therefore appear that, unless some part of the present syllabus be amended, the utmost that can be attempted to meet the views of the Moral Instruction League is to request the teachers to do whatever they can to develop the moral sense of their pupils during the course of their lessons."

Report of the Director of Education submitted to and approved by the Education Committee in October, 1904.

## BARRY

Lessons on temperance are given.

## BEXHILL-ON-SEA

Two half-hour moral lessons have been given weekly since 1904, usually in the secular curriculum. The *Syllabus of Moral Instruction* \* of the Leicester Education Authority has been adopted. The books of the Moral Instruction League are in use. There are five "non-provided" schools and one "provided" school.

## BIRMINGHAM

The Birmingham School Board introduced moral lessons more than twenty-five years ago. Birmingham was one of the earliest Authorities to provide for moral instruction.

"In Council schools one moral lesson a week, of not less than twenty minutes, shall be given to all the children in the boys' and girls' schools. The series should include such subjects as obedience to parents, honesty, truthfulness, industry, temperance, courage, kindness, perseverance, frugality and thrift, government of temper, courtesy, unselfishness, and kindred moral duties. The lessons should be of a conversational character and should be largely enforced by illustrations drawn from daily life."

## Regulation 19.

(Above appears under the head of "Secular Instruction.") Under "Religious Instruction" in Council Schools, Regulation 21 (3) we read: "One-fifth of the time shall be given each week to the moral lessons provided by Regulation 19."

Elementary Day Schools Regulations, 1907.

The moral lessons are given in the "religious instruction" time.

The following books on moral instruction appear in the Authority's catalogue of approved books:

"A Short History of England." 2s. 6d. (Holden.)

"A Short History of England." 1s. 6d. (Holden.)

"Bible." (Teachers'.) 2s. (Bible Society.)

"Kindness to Animals." (Hackwood.) 3s. (Dawson.)

"Story Lessons on Character Building, Morals and Manners." (Bates.) (Longmans.)

"Moral Lessons." (Hackwood.) 2s. (Nelson.)

"A Teacher's Handbook of Moral Lessons." (Waldegrave.) 1s. 6d. net. (Nelson.)

## BLACKBURN

"Moral instruction is incidental and is given during reading lessons, &c., Gould's books being frequently requisitioned and supplied."

Letter of the Director of the Education Committee, May 12, 1908.

## BRADFORD

"That lessons from the scheme † of the Leicester School Board be incorporated in this Board's scheme of Scripture lessons, and that one lesson per week be devoted entirely to the teaching of morals and ethics."

Resolution of the Bradford School Board, April 29, 1903.

Above applies only to Council Schools.

\* *Vide* List of Moral-Lesson Books appended.

† *Syllabus of Moral Instruction.*

The Authority, in March, 1905, called the attention by circular of all its head teachers to the introduction to the Code of Regulations for Public Elementary Schools of 1904.

### BRIGHOUSE

The Authority adopted, in 1905, for use in its schools the *Graduated Syllabus of Moral and Civic Instruction* of the Moral Instruction League.

### BRISTOL

"Religious and moral instruction is given in all the Council schools. . . . Religious instruction, combined with moral lessons, commences at 9.15, and continues till 9.45 each day, and is given in accordance with a definite syllabus drawn up by the Committee."

Report of the Bristol Education Committee for the year ended March 31, 1907.

The syllabus referred to above—"Scheme for Scripture and Moral Instruction"—in operation since October 2, 1905, outlines "a series of progressive lessons in Old and New Testament history, and also a series of moral lessons, which should be illustrated by teachers from the Bible and other suitable sources, and invariably introduced by the reading of some suitable verses of Holy Scripture." Head teachers are directed to assure themselves that "the moral lessons in each Standard are given in a manner suited to the capacities of the scholars and with as much practical bearing as possible on the conduct of their daily lives." Teachers are earnestly asked to help their scholars "to put the lessons into practice through every part of their school life." Among books suggested for reference and illustration is Mr. F. J. Gould's "The Children's Book of Moral Lessons." The following subjects for moral lessons are specifically mentioned: *Infants*.—Obedience, kindness to animals; truth; helpfulness in little things; habits of order and cleanliness. *Standard I*.—Kindness; honesty; truthfulness in word and deed; industry; unselfishness; good manners. *Standard II*.—Our duty to our neighbours; cleanliness in relation to health and comfort; first lessons on temperance; patience; courtesy to others and to ourselves. *Standard III*.—Self-reliance, self-help; duty; honour; perseverance; faithfulness to trust. *Standard IV*.—Value of forming good habits; effect of good and bad habits on health and character; temperance; prudence; courage; self-respect; self-control. *Standard V*.—Mutual dependence; co-operation; power of example; influence; thrift; true patriotism. *Standard VI*.—Justice; civil liberty; our duty as citizens; responsibility. *Standard VII*.—Making a right start in life; review of the lessons given in previous Standards.

### BUCKS COUNTY

The Authority adopted, in 1907, with one or two slight modifications, the *Graduated Syllabus of Moral and Civic Instruction* of the Moral Instruction League, arranged in three groups, for infants (under 7 years), lower Standards (7-11 years), and upper Standards (11-14 years).

"The Committee desire to call attention to the suggestions of the Board of Education as to 'Formation of Character' contained in pages 8-12 of the 'Suggestions for the Consideration of Teachers,' and to the importance of keeping in view the moral training of the scholars, not

only when giving religious instruction, but also throughout the teaching of the school. . . . One lesson per week may be reserved in the time allotted to either secular or religious instruction, employed at the discretion of the teacher, and during this time specific lessons on various moral subjects, on temperance, hygiene, &c., might occasionally be given."

Regulations as to Religious Instruction to be given in Council Schools.

### BURNLEY

"The syllabus of the Moral Instruction League has not been adopted by a resolution of the Education Committee, but in some schools where new time-tables are prepared, a specified time is devoted to moral instruction.

"In all the schools, the subject forms part of the curriculum in accordance with the code.

"Mr. F. J. Gould's pamphlet and the syllabus of the League are generally used by the teachers."

Letter of the Clerk to the Education Committee, May 12, 1908.

### BURTON-UPON-TRENT

#### LESSONS ON PRINCIPLES OF MORALITY, VIRTUE AND GOOD BEHAVIOUR.

"Once a week, in all departments, in the time devoted to religious instruction, a lesson on a subject that will come under the above heading shall be given. A few topics are named below, others may be added by the teacher, and they may be combined and arranged in any way found advisable. These lessons are not intended to take the place of the moral teaching, which is given as occasion requires and as the Bible studies suggest, but are intended to supplement and to be in addition to such teaching. The lessons should be illustrated as far as possible from the portions of Scripture given in the syllabus for repetition and study, but other illustrations, both secular and scriptural, should be used. In speaking of a virtue, the character and effect of the opposite vice should be commented upon. It is hoped that the lessons will be made as practical as possible and brought down to the level of the children's daily experience. The object of the lessons should be kept well in view, namely, the influencing for good of the present and future character and conduct of the pupils."

#### Scripture Syllabus and Moral Lessons.

The following topics are suggested in the syllabus as subjects of instruction : Love to God ; love to man ; a sacred regard for truth in word, act and suggestion ; consideration for others ; respect for and obedience to those in authority (parents, teachers, &c.) ; politeness ; purity in thought, word and act ; industry and diligence ; thrift ; frugality ; sobriety ; perseverance ; honesty ; patriotism ; heroism ; kindness to animals ; pride ; envy ; bad company.

"Teachers should keep at hand the outline notes of lessons given. The time-tables must show separately the times devoted to repetition of Scripture and hymns, Bible studies, and special lessons on principles of morality, virtue and good behaviour."

**Scripture Syllabus and Moral Lessons.**

The above syllabus was first issued about 1878. The Secretary to the Education Committee wrote, June 27, 1903: "Lessons have been given for some years with very satisfactory results"; and again on September 4, 1906: "For some years moral instruction has been given in the schools here on a prescribed course, and is now being given with considerable benefit."

Lessons on citizenship are also given.

### CARLISLE

"Moral instruction is conveyed through the Scripture lesson, by means of lectures on temperance and the evils of juvenile smoking, and incidentally."

Letter of Organising Superintendent to the Education Committee, May 16, 1908.

Each department has received a copy of the *Graduated Syllabus of Moral and Civic Instruction* of the Moral Instruction League.

"The Committee attach great importance to the use of this subject (religious instruction) in developing the interests and intelligence of the children. They consider also that it should be made a powerful means of inculcating, from a study of the highest examples, those virtues which make pupils good as well as intelligent citizens. With this object, they have left head teachers at liberty to choose the topics of instruction which are, in their opinion, most suitable for this purpose, and will consider the work successful more from the way in which it is prepared and dealt with by the teacher and pupil than by the amount of knowledge retained merely as an act of memory."

Syllabus of Scripture Lessons in Council Schools.

### CARNARVONSHIRE

The Authority issued, on March 30, 1905, a scheme of Biblical and moral instruction for the elementary Council schools. The time devoted to Biblical and moral instruction is twenty-five minutes per day. The following specific subjects for moral lessons are prescribed: lessons on habits of cleanliness and neatness, in courtesy and consideration for others, on honesty, on truthfulness and thrift, on honour and justice, and general lessons on good manners and language.

In connection with the reading of the Bible appears the following passage "Portions of the Bible shall be read, containing passages commendatory of kindness temperance, honesty, truthfulness, thrift, industry, obedience to parents, and like virtues, and of the duties to God and man, and condemnation of cruelty, intemperance, theft, falsehood, profane language, disobedience to parents and like evils."

## CHELTENHAM

"That we are strongly of opinion that this subject (moral instruction) should be placed before the children of the elementary schools even more definitely than has been the case hitherto, and we accordingly recommend that each school be provided with a copy of the *Syllabus of Moral Instruction*" (published by the Moral Instruction League) "and the 'Teachers' Handbook of Moral Lessons'" (issued for the Moral Instruction League), "and that head teachers be asked to notify the Committee what steps they have taken towards furthering the aims set forth in these publications."

Recommendation of the School Management Sub-committee, adopted by the Education Committee on August 26, 1907.

"I beg to enclose a copy of the minutes in which all teachers were instructed to prepare a syllabus for their moral instruction. Each one supplied the Committee with the scheme upon which they intended to take this subject during the current year. All schools have been provided with the 'Teachers' Handbook of Moral Lessons,' and the subject is taken regularly as part of the instruction in elementary schools."

Letter of the Secretary to the Education Committee, May 13, 1908.

## CHESHIRE COUNTY

*Religious Instruction.*—"The chief object to be kept in view is to develop the spiritual faculties, and so to inculcate the highest standard of morality."

"The Committee rely upon them (the teachers) to give each lesson in such a manner and to such an extent as will be most suitable to the age and the capacities of the children concerned."

"The following suggestions to teachers do not refer specially to the time devoted to religious instruction, but are intended to apply to the whole tone and teaching of the school.

- (1) Duties to parents and to our country to be often explained.
- (2) Truthfulness, temperance, purity and general self-restraint in daily life to be taught.
- (3) Children to be warned against evils arising from drinking, gambling, juvenile smoking and worthless literature.
- (4) Courtesy to be inculcated by action and teaching.
- (5) Kindness to animals to be taught.
- (6) Thrift to be encouraged.
- (7) Healthy exercise and sports to be encouraged but not to such an extent as to interfere with work and duty."

Scheme of Religious Instruction for the use of Council Schools.

*Moral Instruction.*—The Authority adopted in 1905 the *Graduated Syllabus of Moral and Civic Instruction for Elementary Schools* of the Moral Instruction League. The following is a copy of its "Scheme of Instruction in Citizenship, to be used as part of the Secular Instruction in all Public Elementary Schools":



(1) In addition to the religious instruction given in the time set apart for that purpose, lessons—non-theological—in citizenship, in accordance with the outline syllabus of the Education Committee, shall be given in all schools—provided and non-provided—as part of the course of secular instruction in such schools, but this regulation shall not apply to infant schools or classes.

(2) The object of the lessons should be : “ To implant in the children habits of industry, self-control and courageous perseverance in the face of difficulties ” ; “ teach them to reverence what is noble, be ready for self-sacrifice and to strive their utmost after purity and truth ” ; “ foster a strong sense of duty and that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners ” (Introduction to Code, 1904).

(3) One lesson per week of not less than twenty minutes' duration shall be given, the same being inserted in the time-table as a lesson in “ citizenship,” and, in addition to such lesson, children of suitable age should be required each week to write an essay or composition on the subject of each lesson they have received.

(4) The most suitable division of the children into classes for these lessons will probably vary with the number in the school and the available staff. In small schools all the classes may be taken together, in others it may be wise to group Standards I., II. and III., and to form another group from the higher Standards, whilst in large schools it may be possible to give a separate lesson to each Standard.

(5) The lessons are to be given by the ordinary staff of the school and should be in the form of an address interspersed with questions and answers, and should be enforced by many illustrations and examples from Nature and history, sacred and profane.

(6) The Education Committee will supply, on the requisition of any school, books submitted by the managers to and sanctioned by the Education Committee as aids to the teachers in preparing lessons under the scheme.

A list of books so sanctioned is kept by the Director of Education, and no book will be placed on the list without the previous approval of the Education Committee.

The following books have up to the present time been sanctioned, viz. :

(a) “ Story Lessons on Character Building (Morals) and Manners.” By Lois Bates.

(b) “ The Moral Instruction Syllabuses issued by the Borough of Leicester Education Committee.”

(c) “ Notes of Lessons on Moral Subjects,” by F. W. Hackwood.

(d) “ A Teacher's Handbook of Moral Lessons,” by A. J. Waldegrave.

(7) In order that lessons of the character above indicated may have their full value and effect, it is obvious that careful preparation will be required, and the lessons should be given with thorough heartiness and in a sympathetic and earnest manner, and the Committee confidently trust that having regard to the immense value of the lessons, if properly given, the teachers will use their best endeavours to make them a success.

## CHESTER

The Authority adopted, in 1907, the following scheme of “ Instruction in Citizenship, to be used as part of the Secular Instruction in all Public Elementary Schools ” :

(1) In addition to the religious instruction given in the time set apart for that purpose, lessons in temperance, health and citizenship are to be given in all schools other than infants' schools, as part of the course of secular instruction.

(2) One lesson per week of not less than twenty minutes' duration to be given, the same being inserted in the time-table as a lesson in citizenship ; and, in addition to such lesson, children of suitable age should be required frequently to write a short essay or some form of composition on the subject of some such lesson they have received.

(3) Teachers will arrange for the grouping of Standards should they find such

grouping desirable. The syllabuses of the respective Standards will then be taken in rotation.

(4) The lessons are to be given by the ordinary staff of the school, and should be in the form of an address, interspersed with questions and answers, and should be enforced by illustrations and examples.

(5) The Education Committee will supply, on the requisition of any school, books submitted by the managers to and sanctioned by the Elementary Education Sub-committee, as aids to the teachers in preparing lessons under the scheme. These books are for teachers' use; they will not be supplied for the use of individual scholars, except that copies may be added to the reference or lending library of a school.

It should be noted that all such books must have the specific approval of the Sub-committee before requisition is made for copies. The following syllabuses may be found useful, and have been approved by the Sub-committee:

(a) The Leicester Syllabuses in Moral Instruction for each separate Standard; these are in some detail with illustrations for teachers' use.

(b) The Surrey Committee's Syllabus in Citizenship.

(c) The Newark Syllabus and Teachers' Handbook: "Health and Citizenship" (Hildage).

To be supplied on application at the Education Offices. Specific approval of the Sub-committee precedent to requisition is not required for ordinary school text-books upon hygiene and temperance. Copies will, however, be supplied in any case for teachers' use only, or for the reference and lending library of a school.

### COLNE

A "Scheme of Scriptural and Moral Instruction" was adopted by the Colne School Board on June 11, 1900, and is now in use in all the Council schools. Section 7 of the Regulations reads:

"The Board desire to impress upon their teachers the importance of giving scriptural and moral instruction in a thoroughly serious and reverent spirit, with a view to develop the higher faculties of the children, and so to inculcate the highest standard of morality."

The following subjects for moral lessons are indicated, with Biblical references: obedience to parents; kindness to animals; treatment of each other; industry; punctuality; pride and humility; gentleness and modesty; good manners and courtesy; temperance; health; presence of mind; benevolence; forbearance; forgiveness; truthfulness; conscientiousness; magnanimity; heroism; fidelity; honesty and straightforwardness; patriotism and love of home; courage and steadfastness; perseverance and punctuality; frugality and thrift; treatment of parents; purity of thought, word and deed; civility and courtesy; friendship and companionship; respect and reverence; universal charity.

### COVENTRY

"One-fifth (of the time devoted to religious instruction in the week) to be given to moral lessons. The series should include such subjects as obedience to parents, honesty, truthfulness, industry, temperance, courage, kindness, perseverance, frugality and thrift, government of temper, courtesy, unselfishness, and kindred moral duties. The lessons should be of a conversational character, and should be largely enforced by illustrations drawn from daily life."

Regulations for the Management of Public Elementary Schools, January, 1908, p. 7, section vi., art. 42 c, Religious Instruction in Council Schools.

## CROYDON

"They would impress upon all the teachers that moral and spiritual lessons applicable to the children's own lives and surroundings should be drawn from and associated with all Scripture study."

Syllabus of Religious Instruction in Council Schools, 1904.

Instruction in the care of the body and the laws of health, according to an "Outline Scheme," is also included in the curriculum of each department in all schools maintained by the Committee. The teaching here is designed to further the sense of "common responsibility and the development of civic conscience in matters of health."

## DARWEN

Darwen, Cheshire, Derbyshire, East Retford, Lincoln and Notts have a common short moral instruction scheme in connection with their "Syllabus of Religious Instruction." This scheme is the same as that reproduced under the head of "Religious Instruction" for Cheshire.

In the case of each Authority it is stated that the suggestions "do not refer specially to the time devoted to religious instruction, but are intended to apply to the whole tone and teaching of the schools."

## DENBIGHSHIRE

Same as for Birmingham.

The Authority, however, unlike Birmingham, issues no Regulations for religious instruction for the use of its Council schools, although religious instruction appears to be given in nearly all the schools.

## DERBY

"The Scripture history should be given in an interesting manner. Moral lessons should be taught therefrom when possible, and the Commandments should be taught with practical illustrations and explanations."

Syllabus of Religious Instruction (for Council Schools), 1898.

## DERBYSHIRE

Same as under "Religious Instruction" for Cheshire, Darwen, &c.

## DEVON COUNTY

The Authority adopted, in 1907, a syllabus based upon the *Graduated Syllabus of Moral and Civic Instruction for Elementary Schools* of the Moral Instruction League. This is printed along with the Authority's Syllabus of Religious Instruction, and is arranged in three groups for infants (under 7 years), for lower Standards (7-11 years), and for upper Standards (11-14 years). The Syllabus of Religious Instruction has also been issued to a few non-Council schools on application.

The following paragraph appears in the Authority's Syllabus of Religious Instruction for use in Public Elementary Schools, 1907:

"The Committee desire to call attention to the suggestions of the Board of Education as to 'Formation of Character' contained in pages 8-12 of the 'Suggestions for the Consideration of Teachers,' and to the importance of keeping in view the moral training of the scholars not only when giving religious instruction but also throughout the teaching of the school.

"The Board of Education point out that the good moral training which a school should give cannot be left to chance, and that on this side, no less than on the intellectual side, the purpose of the teacher in this must be clearly conceived and intelligently carried out. One lesson per week might be reserved in the time allotted to secular instruction, to be employed at the discretion of the teacher, and during this time specific lessons on various moral subjects, on temperance, hygiene, &c., might occasionally be given."

## DORSET COUNTY

The Authority adopted, in July, 1907, "A Scheme of Moral Instruction for Teachers in Public Elementary Schools," edited by Canon E. R. Bernard, M.A., and approved by the Salisbury Diocesan Board of Education. (John Davis, 13 Paternoster Row, London. 56 pp., 6d.) The scheme is intended for use in the time allotted to religious instruction. Both in the Preface to the scheme and in the body of the scheme itself there are mis-statements and misconceptions in regard to the work of the Moral Instruction League.

After the prefatory notes there follow forty-two pages of exposition and of outline lessons under the eight headings designated. The booklet concludes with an index of a hundred or more subjects for moral lessons and with a further index of illustrative texts from the Bible.

"The object in view in drawing up the scheme was to encourage and facilitate *systematic* moral teaching during the time set apart for religious instruction, both in Denominational and in Council schools, as distinguished from the *incidental* moral teaching at present given, arising out of the Scripture lessons, or the Catechism. It was not intended to take the place of either of these latter, but to have room made for it by some diminution of the consecutive study of chapters of the Bible. A justification of this reduction of the Bible syllabus will at once appear in the fact that the scheme which follows is based on the Bible, both as to principles and illustrations, and has moreover the special advantage that it brings before the children portions of Scripture which do not enter into ordinary syllabuses, such as Proverbs and the Epistles.

Being, as the authors believe, the first attempt made in this direction, it is naturally incomplete, and in a future edition, should it be called for, some topics ought to be more fully developed and others added. It is not intended to recommend the syllabus as a whole for a subject of examination, but it is hoped that sufficient illustrations are given to enable a teacher to choose and use those which seem most suited to the intelligence of his or her class; and those so used can be specified to the inspector in religious knowledge. An impartial view of the manifold and abundant teaching which may be drawn from the Bible on the subjects selected can hardly fail to show that any system of moral instruction which either proscribes the Bible altogether or gives it a scanty recognition wilfully renounces the best means at its disposal for the purpose in hand."

Preface to "A Scheme of Moral Instruction."

"It appears desirable to remove any ground which may exist for a complaint which is sometimes made that religious teaching in elementary schools does not supply sufficient moral training."

"A Scheme of Moral Instruction," p. 5.

"There is no reason to doubt that in many cases moral instruction is already given in the religious lesson and in other ways, and that it is properly based. But an effort is needed at the present time to systematise and ensure it."

"A Scheme of Moral Instruction," pp. 6, 7.

"What is needed is to methodise the moral teaching derived from these [the Bible lessons], and to make their selection and order depend in some measure at least on the moral instruction which is to be given, and not always on the historical sequence of events and chapters.

In attempting to draw out a scheme of moral teaching the first point to be kept in mind is that it is to be a scheme for children and not for grown men and women. It cannot aim at completeness. The ideals of childhood and the temptations of childhood are distinct from those of adults, and yet within the limits of school there is progress. Our aim should therefore be to adapt our scheme to childhood, and yet to give it sufficient elasticity to suit various standards.

Some schemes, both important and elaborate, include manners and personal habits in moral training. These we may very well leave to the secular lessons, recognising at the same time the value of insisting that education ought to include such teaching.

We shall find an advantage in restricting the number of headings, and, as far as possible, gathering up the subjects of teaching into larger groups, different divisions of which will be suitable for different stages of child life. Eight such headings will, perhaps, be enough. Throughout it will be chiefly the positive, not the prohibitory, aspect of morality which is put forward. The teaching of children tends inevitably to be too much in the form of "Don't do that," and this tendency must be resisted.

The eight subjects of moral teaching which we propose as the basis of any future scheme are as follows: (1) obedience; (2) love; (3) truthfulness; (4) courage; (5) honesty; (6) purity; (7) self-control; (8) humility. We will now attempt to justify the selection, and to show how each of these heads may be developed, illustrated, and based on the Christian faith. It will be observed that the "theological" virtues, faith, hope and love towards God, are not included in the list, which is a list of moral virtues. But those three are to be brought forward throughout as motives of action."

"A Scheme of Moral Instruction," pp. 7, 8.

### DUDLEY

"The Committee have instructed their head teachers to introduce moral instruction wherever possible in their ordinary lessons."

Letter of the Secretary to the Education Committee, April 8, 1905.

Gould's "Children's Book of Moral Lessons" is included in the Authority's requisition list.

### DUKINFIELD

"A moral lesson of about fifteen minutes' duration shall be given to all the children in each department and a weekly entry of the subjects shall be made in a log-book. The lesson should be of a conversational character, and should be enforced by illustrations from the Bible, and drawn from daily life—the lessons being treated not from a doctrinal but from a moral standpoint."

Syllabus of Biblical and Moral Instruction (for Council Schools), adopted 1896.

The following subjects are specified for moral lessons, with Biblical references: obedience to parents, conscience, honesty, truthfulness, purity, self-control, courage, love, kindness to animals, perseverance, patience, temptation, habit, trust, thrift and industry, gentleness, courtesy, friendship, government of temper, duty, self-sacrifice, charity, benevolence.

## EAST RETFORD

The Authority has a short moral instruction scheme in connection with its "Syllabus of Religious Instruction" (for Council Schools). The scheme is the same as that of Cheshire, Darwen, Derbyshire, Lincoln and Notts. *Vide* under Cheshire.

## EBBW VALE

The Authority adopted on May 9, 1905, the *Graduated Syllabus of Moral and Civic Instruction* of the Moral Instruction League. The scheme is entitled, "A Scheme of Training in Citizenship, as part of the Secular Instruction, in all Public Elementary Schools within the Urban District of Ebbw Vale."

"The Education Committee have caused instructions to be given to the head teachers to include the subject of moral training in their next time-tables."

Letter of the Secretary to the Education Committee, April 15, 1905.

## ELY COUNTY

The Authority issued to managers and teachers in June, 1906, a "Circular on the Teaching of Hygiene, Temperance and Moral Training." The Circular appears as Appendix I. to the Authority's "Handbook of Regulations respecting Elementary and Higher Education," July, 1906. The Authority had also addressed to correspondents, in April, 1905, a "Circular on Thrift and Penny Banks," which appears as Appendix II. in the same Regulations. The following passages are excerpted from the former circular :

"To a person not familiar with the circumstances of a large proportion of the scholars attending our elementary schools, it might appear that such matters as moral training and instruction in the elementary rules of hygiene should be left to be dealt with mainly by the parents in their homes.

"The Education Committee, however, believes that school managers and teachers alike, knowing as they do the circumstances connected with the home life of the children under their charge, will be fully alive to the necessity for providing some simple and definite instruction in the elementary rules of hygiene, and for giving some systematic attention to moral training.

"The Committee believes that these matters are certainly of not less importance than much of the teaching which is at present being given in the schools ; and although it recognises that the teachers are often hard put to it to find time for the many subjects which are at present being taught, it yet feels that it is justified in requiring that some attention should be given to these topics in all its schools.

"It is suggested that such formal instruction in these subjects as is necessary should take the shape of short weekly talks, which need hardly ever extend to more than half an hour's duration.

"If these addresses are to have adequate effect they must as far as

possible be given by the head teacher, either to the whole school at once, or to a division comprising several classes.

"Although the topics dealt with will be somewhat similar for all schools and divisions, the mode of treatment will necessarily vary with the age of the children. . . .

"The formal moral teaching may very largely consist of true stories gleaned from historical or other sources, for the purpose of illustrating the various points treated.

"The 'Children's Book of Moral Lessons' (1st, 2nd and 3rd series), by F. J. Gould, may be found useful as showing how interesting such teaching may be made; and every teacher will know how to make profitable use of school incidents and contemporary events as they occur, in order to bring these matters home to the children.

"But the formal lessons only, given, as they must necessarily be, at relatively wide intervals of time, will not avail much unless they are followed up and thoroughly impressed on the children's minds by the teacher's continuous watchfulness and consistent example. The carrying out of the precepts laid down must be daily or even hourly insisted upon, remembering that the living of a wholesome life is largely a matter of habits, and that after all the main object of all training is to substitute good habits for bad."

The list of topics suggested for the moral teaching are :

*Manners.*—Behaviour and speech; neatness and tidiness in work and dress; cheerfulness; modesty; kindness and courtesy.

*Self-control.*—In eating, in speech, in act; unselfishness; courage; thrift and prudence.

*Truth and Justice.*—Truthfulness in word and deed; half-truths; honesty; fairness.

*Work.*—Industry; perseverance; thoroughness; honesty; punctuality; the dignity of work.

*Patriotism.*—Our indebtedness to our forefathers; our liberties; our duties; national and local government.

## ERITH

"Lessons are given in citizenship."

Letter of the Secretary to the Education Committee, May 12, 1908.

## FARNWORTH

It was resolved by the Education Committee, on September 21, 1906, "that a copy of the 'Scheme of Training in Citizenship' of the West Riding of Yorkshire Education Authority (this is, with very slight modifications, the syllabus of the Moral Instruction League) be sent to each head teacher, with the recommendation that it be adopted for systematic moral and civic lessons in the school curriculum. at the option of the managers."

The above resolution applies to both provided and non-provided schools.

## FINCHLEY

The Authority has a religious syllabus (to be taught in the Finchley Council schools), adopted for the various schools in 1904 and 1905, which provides that moral lessons shall be given every Thursday in the religious instruction time. On Fridays, during the same time, there is either oral or written composition, based upon the Bible and moral lessons, or a lesson in the hall to a portion of the school by the headmaster on character building. In connection with each Bible lesson the syllabus states that "an anecdote (preferably taken from school life) should be used to give the lesson a living and personal application." For both Bible and moral lessons the teacher is required to keep a notes-of-lessons book. The moral lessons comprise lessons in (1) personal duties; (2) duties to our fellows; (3) duties of a citizen; (4) ideals. The following subjects for lessons are specified, with Biblical references:

*Standards I. and II.*—Cleanliness of tongue, body and mind; perseverance, obedience, prudence, modesty, honesty. *Standard III.*—Habits, virtues, self-reliance, hope, sincerity, prudence. *Standard IV.*—The duty of courtesy, the duty of reverence, the duty of obedience, truthfulness, moral courage, self-control, patience. *Standard V.*—Our duty towards God, our duty towards our neighbour, our duty towards our parents, our duty in the home, our duty in the school, our duty towards animals. *Standard VI.*—Charity, national honour, the duties of a citizen, the value of example, temperance, peace. *Standard VII.*—The dignity of labour, ambition, the importance of little things, the appreciation of nature, bravery, enthusiasm, the world's greatest rulers, character.

Moral lessons are also given in the infants' departments and in higher elementary schools. The Secretary to the Education Committee, who is also educational adviser to the schools, "visits the schools periodically, examines the teachers' notes of lessons, and gives advice."

Personal hygiene and temperance are taught in connection with the science lessons.

## GATESHEAD

The regulations of the Education Committee provide for forty minutes per day for religion. This period is held to include lessons in morality, including the moral aspects of temperance and hygiene. Lessons are given in temperance and hygiene.

Above came into force in May, 1906.

In the history lesson the Committee desire that "the lives of prominent persons should be taken at convenient intervals . . . care being taken to emphasise the leading and moral features of each person's life. True patriotism should be cultivated throughout the course."

The Committee state in regard to the physical exercises provided for, that the object in view is "not military smartness, but physical development, the cultivation of ready obedience, self-control, &c."



## GLAMORGANSHIRE

The Authority issued on May 19, 1905, a "Syllabus of Moral and Religious Instruction" (for Council Schools). The syllabus provides that "moral lessons should be given once a week on one of the following subjects: The advantages of thrift and economy; forgiveness and forbearance; the Ten Commandments; fidelity to duty; Sabbath observance; the use and abuse of religious ordinances; truthfulness; patience; humility; obedience to parents; early piety; gratitude; honesty; self-denial; benevolence; love; industry; fidelity to principle; duty of respectfulness; the beatitudes. Biblical references are supplied in each case. The teacher is instructed to "press home moral lessons which may be derived from Scriptural incidents." "In the case of Christ's parables the children should be encouraged to relate the same and derive lessons therefrom."

Temperance instruction is also given. In Standard V. and upwards the Scripture lesson on the last Friday in each month is substituted by a lesson on *Temperance* (including *Thrift* and *Hygiene*, so far as they relate to this subject). The use of temperance readers in Standard V. and upwards is fairly general.

## GLOUCESTER

In Council schools the first lesson on Wednesday morning is a lesson on morals and the duties of citizenship.

In voluntary schools provision must be made every week for a lesson of not less than twenty minutes' duration on the same subjects. The Leicester Syllabus of Moral Instruction has been adopted with the suggestion that the Moral Instruction League's "A Teacher's Handbook of Moral Lessons" would be found useful as providing additional hints and illustrations.

The provision for moral instruction was made in 1905.

## GORTON

"Lessons in this subject (moral instruction) are incorporated with the other instruction given."

Letter of the Secretary to the Education Committee, March 28, 1905.

Copies of the *Graduated Syllabus of Moral and Civic Instruction* of the Moral Instruction League have been furnished the various schools by the Secretary of the Education Committee.

## GOSPORT AND ALVERSTOKE

"We have supplied handbooks on the subject (chiefly Hackwood's, published by Nelson, and Major's, published by Blackie) to practically all the schools."

Letter of the Secretary to the Education Committee, May 12, 1908.

## GUILDFORD

"The teachers are desired to make the lessons as practicable as possible, especially inculcating obedience to parents, truthfulness, honesty, industry, thrift, temperance, economy, cleanliness, kindness to animals, and purity of speech and conduct."

Syllabus of Religious Instruction (for Council Schools), adopted March 15, 1900.

## HALIFAX

An account of how moral instruction is interwoven into most of the subjects of an elementary school, and of other influences and agencies operative in the same school toward moral ends, is given in "Character Forming in School," by F. H. Ellis (Longmans. 3s.). The school is the Warley Road Council School.

## HANLEY

The Education Committee adopted on June 28, 1905, the *Graduated Syllabus of Moral and Civic Instruction* of the Moral Instruction League, and resolved that moral instruction should become part of the curriculum of the elementary schools under the Committee.

"Moral instruction is now taught in all the elementary schools of my Committee."

Letter of the Secretary to the Education Committee, September 4, 1906.

Definite temperance lessons are also given and special books on the subject are in use.

For the moral lessons Waldegrave's "A Teacher's Handbook of Moral Lessons" (issued for the Moral Instruction League) is used.

## HARROGATE

The Authority has distributed throughout its schools the circular on moral training issued by the Bishop of Ripon and Dr. J. B. Paton. This is reproduced in full under "Hastings."

## HASTINGS

On February 25, 1905, a copy of a circular, issued with the authority of the Bishop of Ripon and Dr. J. B. Paton, of Nottingham, was forwarded to the head teacher of each of the elementary schools by the Committee with instructions "that the circular be brought under the notice of the class teachers; and that the teachers be requested to do all in their power to accentuate moral teaching, which the Committee considers of supreme importance."

The full text of the circular follows:

"We, whose names are undersigned, desire to approach you, as one of the Local Education Authorities of the country to whom a high and responsible task has been entrusted; for those who hold controlling power over the education of the country are guiding the destinies of the people. We are sure that in this high task you will be inspired with the unselfish spirit of an enlightened patriotism, and being assured of this, we appeal to you with the more confidence on behalf of what we believe to be the chief end of all true education, the formation of moral character.

"The supreme importance of this has never been denied, and we rejoice that it has been clearly and judiciously recognised by the highest public authorities in the introduction to the recently issued Code, but in the zeal of other things it has often been overlooked, and the means of securing it disregarded. We therefore most earnestly desire that in all schools effective moral training, based upon those Christian principles

which ought to pervade all teaching and discipline, should be provided. On this account we trust and have reason to hope that Bible teaching, fitly graded, will be continued in the schools under your care ; but you are aware, we feel sure, that experience has shown that this religious teaching is not sufficient unless supported by influences inspired by the spirit of that teaching, for principles unless translated into living examples are of little effect in forming those tastes and habits out of which character is built, and without which the child is but poorly equipped to meet the temptations of life.

“ Our anxiety on this matter is all the greater when we contemplate the special dangers to which the young in our own day are exposed ; these are well known to you, and we need not recall the changes in national conditions which have multiplied these perils. It is enough to recall that changed conditions of trade have weakened the sense of responsibility of employers for the young people in their service—that the chance of earning wages at an early age has tended to give greater independence to the young, and that in consequence parental authority and home discipline are lessened. Freedom too early acquired, and the feverish love of excitement, dull and insanitary dwellings, add zest to the unworthy attractions and turbulent play of the streets. Moral, and to a large extent also physical, deterioration is the result, and the savage hooliganism of which we have heard so much is not unlikely to follow.

“ Our hope to remedy evils like these lies, under God, in the opportunity which education affords. The children are under influence for eight or ten years ; they are ours to form their character in the most receptive and plastic years of their life ; herein is our opportunity not only for imparting knowledge, but for inculcating those habits of self-restraint, true conscientiousness, fidelity, honour and kindness, which are needful alike for individual self-respect and national well-being. From these habits springs character, the best asset, it has been said, of a nation's wealth, the best guarantee of its industrial energy, and the strongest bulwark of its security.

“ We earnestly trust, therefore, that while other objects are pursued, this—the supreme object of all education—the formation of character, will hold the chief place in the aim of Local Authorities, managers and teachers.

“ Inasmuch as great advantage has resulted from conferences designed to promote intellectual and technical efficiency, we hope that like conferences may be promoted to secure co-operation and efficiency in the moral training in our schools on a Christian basis and inspired by Christian motives. That the teachers themselves should be inspired by the best and highest ideals appears to us to be of the highest importance, and we therefore would earnestly and respectfully suggest that in our normal training institutions the true aims of education should be constantly brought before those into whose hands the education of the young will naturally pass.

"We ask your indulgence, while we claim your sympathy, in placing these considerations before you. We represent widely divergent views on many matters connected with the subject, and it is understood that in making this appeal we do not surrender our individual ideals of education and educational policy, or of the Christian teaching, denominational or otherwise, which we seek to secure. We approach the matter in the interests of no denomination, but in the interests of the nation and on behalf of the children who will be the men and women of the next generation, and on whose moral fibre and character the welfare of the Empire will depend."

The circular was signed by the Archbishops and eight Bishops of the Anglican Church, by leading Nonconformists, and by other representative men.

#### PRACTICAL SUGGESTIONS.

"We venture to append some practical suggestions which have been found useful :

"(1) The reading books should be of a kind which hold up high ideals of conduct: they should contain stories of heroism, self-denial and integrity, and thus give the teacher the opportunity of teaching the value of character.

"(2) Songs which stir the noblest emotions should be encouraged; songs tend to form the character of the young.

"(3) Pictures which illustrate heroic deeds might be placed on the walls.

"(4) Scholars should have their attention drawn to the laws of health and Christian conduct, from which the evils of intemperance and gambling and other vices which degrade national character could be pointed out.

"(5) Teachers could, by superintending games in the playground, promote manliness of character, self-control and a love of fair play.

"(6) The formation of an Old Scholars' Association cultivates loyalty to the school and a wholesome *esprit de corps*.

"It is to be hoped that a committee may be formed to co-operate with the local authorities in furthering the objects of this appeal."

#### HENDON

"All teachers are to pay special attention to the personal cleanliness and neatness of the children in their classes, as well as to impress upon them the importance of good manners and good language both in and out of school. Teachers shall on all occasions encourage the formation of the habits of temperance and thrift, and point out the evils of intemperance, waste, gambling, bad language and juvenile smoking."

Regulations and Instructions to Teachers.

## HEREFORDSHIRE

The Authority issued the following letter to School Managers :

“ EDUCATION OFFICE,

“ SHIRE HALL, HEREFORD.

March 11, 1905.

## MORAL TRAINING.

“ DEAR SIR OR MADAM,—I am directed to forward you the enclosed circular \* signed by several Bishops and other influential persons having reference to effective moral training in public elementary schools, and to express the hope that the Managers will do all that is possible in this direction.

“ The Committee express no opinion as to the practical suggestions contained in the last page.

“ Yours faithfully,

“ JOHN WILTSHIRE,

“ *Secretary.*

“ To THE CORRESPONDENT.”

## HEYWOOD

“ On Tuesday and Thursday mornings, after prayers and the singing of a hymn, the class teachers shall give moral instruction lessons according to a scheme of moral training to be approved by the Education Committee. The head teacher shall record each day . . . the subject of the moral instruction lesson given.”

“ In every Council school, Bible reading must form the subject of the first lesson of the day on Monday, Wednesday and Friday mornings, which must be given by the principal teacher only. The selection of passages for this purpose is left to the discretion of the head teacher, who is trusted to choose only such passages as are suitable to the needs and capacities of the children, and can be made to serve as a basis of high moral teaching.”

Scheme of Religious Instruction for Council Schools.

Above has been in force in Council schools since January 1, 1907.

The Graduated Syllabus and Moral-Lesson Books of the Moral Instruction League are in use in the Council schools.

## HORNSEY

“ Teachers should make the lessons as practical as possible by showing their relation to life and conduct.”

Syllabus of Religious Instruction for Provided Schools.

\* Reproduced under Hastings.

"The formation and development of nobleness of character should be the first aim of education. To this end scholars must be instructed carefully in the principles of religion and morality, and encouraged to be honourable and truthful in word and act, and to be thoughtful of others; and to be trained in habits of self-control and self-reliance, of temperance and obedience, of good manners and cleanliness. Head teachers, therefore, should see that the training of the scholars, as distinct from the mere imparting of information, is kept steadily in view by all members of the teaching staff."

General Rules for Schools published by the Authority, No. 10.

### HUDDERSFIELD

Moral instruction, but no religious instruction in the Council schools.

One half-hour moral lesson a week by the head teacher to all scholars. Text-books used: Hackwood's "Notes of Moral Lessons" (Nelson), and Mrs. Bray's "Elements of Morality." An opening service (hymn, Bible reading, the Lord's Prayer) of fifteen minutes is also held. Above has been in force since 1889.

### ISLE OF WIGHT

"My Committee are introducing temperance, hygiene, and moral instruction by means of the monthly magazine which is published by the Committee and used in all public elementary schools as a reading book."

Letter of the Secretary to the Education Committee, November 20, 1905.

### JARROW

"The Committee intends every child in its schools to have a healthy moral training. . . . The Committee particularly desires and directs that constant, earnest and careful attention be given to the training of children, as well as to their instruction. Reverence for God is to be inculcated, and all children, of whatever age, are to be taught to seek after and to do what is right and good; to attend to the monitions of their own consciences as in the sight of God; and to cultivate feelings of love and duty towards Him and towards their fellow men.

"All profanity and coarseness of language, indecency of behaviour, deceit, untruth, speaking evil of others, fighting, cruelty, dishonesty, smoking, wilful damage or destruction of property, carelessness and recklessness, are to be reprov'd, and, when necessary, offenders are to be discreetly punished. Even the very youngest children should be most carefully trained in habits of decency and propriety.

"The Committee wishes to have all the scholars encouraged in thrift, cleanliness, neatness, order, punctuality, self-respect, honesty, truthfulness, fortitude, unselfishness, gentleness and kindness to animals, and desires them to acquire habits of industry, sobriety, obedience,

self-reliance, self-control, self-denial for the good of others, good manners and gracefulness.

“Teachers should endeavour, both in Scripture and secular lessons, and in the playground, to train the minds of the children under their care in the direction indicated, and to respectful and considerate treatment of each other, of their teachers, their parents and guardians, and all others persons of whatever condition, nationality or position. The Committee, in the endeavour to secure the object at which it aims, will look for the conscientious co-operation of every teacher.”

Regulations for Council Schools, 1901.

### KENT

“The Committee have recently had before them the question of what provision ought to be made for the giving of definite moral and civic instruction to the children in elementary schools.

“The Committee attach great importance to proper instruction in these subjects, and they desire to call the attention of managers to the references in the Code of the Board of Education to the matter. These will be found under the head of ‘Moral Instruction’ at the end of Article 2 and ‘History’ in Article 2 (7).

“The Committee do not suggest that any part of the time usually set apart for religious instruction should be definitely allocated to moral and civic instruction, since they consider that such a course would be undesirable, in that it might create the impression that religious instruction was being put into a secondary place. They, however, think that all teachers should take full advantage of the Scripture lessons for imparting suitable moral instruction, and that in schools in which the conditions of staffing render such a plan practicable, systematic courses of moral instruction might well be included experimentally in the timetable as part of the secular instruction.

“I am to call the attention of your managers to the fact that the Committee’s Syllabus of Biblical Instruction requires that such explanation and instruction shall be given from the Bible in the principles of Christian religion and of morality as are suited to the capacities of the children, and to suggest that the subject-matter of the *Syllabus of Moral Instruction* issued by the Moral Instruction League should, so far as possible, be dealt with in connection with the Biblical instruction.

“The Committee further consider that civic instruction can best be imparted in the manner suggested in the Code, that is, through the medium of history.”

Circular to Managers of Council Schools, “Moral and Civic Instruction,” issued December 7, 1907.

The same circular, with the last sentence but one omitted, was sent on the same date to managers of voluntary schools.

## KING'S LYNN

"Moral teaching. Simple lessons on such subjects as truthfulness, dishonesty, pilfering, unkindness, &c."

Syllabus of Religious Instruction (for Council Schools), "Infants," issued March 1, 1905.

Above appears in a Return *re* Religious Instruction in Council Schools compiled by the Board of Education to an Order of the House of Lords, vol. ii. p. 289.

## LEICESTER

Since 1902 one half-hour moral lesson per week has been given in the "secular" curriculum of all the provided schools in accordance with the special syllabus, graduated for all the standards and with illustrative material, drawn up by the Authority, to be had of the Midland Education Company, 7 Market Street, Leicester, by post, 4s. for all the Standards; 7d. per Standard.

The subject is periodically reported upon by the Committee's inspectors, but these reports are not expected to involve examination.

"The Leicester School Board in 1902 instructed its senior inspector to draw up a detailed syllabus of moral instruction for Standards I.-VII., with illustrations for Standards I.-III., for all its schools. These have been in use since that date. Experience during that lengthened period has shown the following results :

"(1) The subject is one much liked by the pupils. This is so much the case that in some instances the subject has been set down for Friday afternoons, the slackest time for attendance during the week, in order to keep up the attendance.

"(2) It is generally liked by the teachers, as it gives a break in the usual school routine, and is indirectly a valuable auxiliary to the maintenance of school discipline, by affording a *point d'appui* for inculcating good morals and manners founded on reasoned-out bases of conduct, instead of autocratic 'dicta' of the class teacher.

"The difficulties met with are principally the following :

"(a) The subject requires greater powers of expression, and a larger outlook on human conduct, than a mere pupil teacher can supply. This is not a very great practical difficulty, inasmuch as all large schools have a responsible teacher to each class, and in small schools the head teacher and one responsible teacher can be entrusted with the teaching, and would suffice for it.

"(b) The teacher requires help in adapting his usual methods of teaching other subjects to teach moral instruction. This difficulty gradually disappears with practice, and the teacher should be provided with graded text-books on the subject unless the head teacher himself gives special study to it.

"Both direct and indirect methods have been adopted in Leicester



with success ; but the direct method is absolutely necessary if it were only to give a foundation for the indirect."

H. MAJOR,  
*Senior Inspector.*

Report presented to the Education Committee, December 18, 1906.

## LINCOLN

The Authority has a short moral instruction scheme in connection with its "Syllabus of Religious Instruction." This scheme is the same as that of Cheshire, Darwen, Derbyshire, East Retford and Notts. *Vide* under Cheshire.

In each case the Authority states that the suggestions in the scheme "do not refer specially to the time devoted to religious instruction, but are intended to apply to the whole tone and teaching of the school." In the case of Lincoln, East Retford and Notts, it is added : "All teachers are expected to give lessons on one or other of the points named at frequent intervals."

## LINCOLNSHIRE (HOLLAND COUNTY COUNCIL)

"My authority have not so far issued regulations or instructions as regards moral instruction in either the provided or non-provided schools in their area, but I would like to add that in many of the schemes of work which are approved by myself on behalf of the Local Education Authority it is observed that provision is made for giving lessons on moral subjects."

Letter of the Secretary to the Education Committee, May 22, 1908.

## LONDON

"The Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of the Christian religion and of morality as are suited to the capacities of children."

[A number of Authorities adopt this formula, some of them omitting the epithet "Christian."]

The teachers are desired to make the lessons as practical as possible, and not to give attention to unnecessary details.

Syllabus of Bible Instruction for use in the Provided Schools of the Council.

## LOUGHBOROUGH

"In the year 1906 provision was made by this Committee in the time-tables of all the schools under their control for moral instruction. . . . The instruction is given regularly every week."

Letter of the Secretary to the Education Committee, May 12, 1908.

"The moral instruction, I believe, in some of the schools is given in the time set apart for religious instruction, and in other schools in the 'secular' time. It is given alike in all the schools, both Council and voluntary."

Letter of the Secretary to the Education Committee, November 5, 1908.

## LUTON

"All our head teachers have copies of F. J. Gould's 'The Children's Book of Moral Lessons.'"

Letter of the Secretary to the Education Committee, May 13, 1908.

## MAIDENHEAD

"Lessons on such subjects as truthfulness, temperance, consideration and respect for others, courtesy, diligence, trustworthiness, duty to country, &c., should be drawn from the syllabus, or from some other portions of Scripture to be prepared during the year. The portions set for repetition should be carefully explained."

Regulations and Syllabus of Religious Instruction for Scholars in the Council Schools, issued October 3, 1904.

## MANSFIELD

"Provision is made in all our schools for teaching moral instruction on the lines suggested in the Code, and a scheme thereof is included in the syllabus approved by H.M.I."

Letter of the Clerk to the Education Committee, May 12, 1908.

The provision for moral instruction was made in 1905.

## MARGATE

"In all the elementary schools in the borough one hour a week to be devoted to the giving of moral instruction, the teaching to be on lines similar to those of the Leicester syllabus, and that copies of this syllabus be sent to the correspondent of each school, and that it be left to the managers to arrange a time for the lessons in their own schools."

By resolution of the Education Committee, March 28, 1905.

## MERIONETHSHIRE

"In general, prominence should be given to the salient truths that bear on life and conduct."

Regulations for Biblical Instruction (for Council Schools), issued 1904.

## MONMOUTHSHIRE

According to a letter from the Director of Elementary Education of the Education Committee, dated April 1, 1905, this Committee adopted the Graduated Syllabus of the Moral Instruction League for their schools, in addition to a course of Scripture teaching.

Pending the passage of an Education Bill, however, neither of these schemes has yet been put in force.

## NEWARK

"Lessons on moral instruction are included in the syllabus of one Council school, but are not given at any of the non-provided schools."

Letter of the Clerk to the Education Committee, May 12, 1908.

A "Scheme of Lessons on Training in Health and Citizenship," by S. A. Hildage, B.A., is in use (J. W. Bean and Son, 17 Boar Lane, Leeds. 6d. net.). This scheme follows largely the Graduated Syllabus of the Moral Instruction League, but with more detail, and with considerable additional matter relating to hygiene.

The greater part of the preface to the scheme is here reproduced :

"I have endeavoured in this small book to set before teachers a few suggestive heads, under which useful lessons may be given to children on a subject which is attracting a large amount of attention in the educational world. . . . My experience, after teaching this subject for many years, tells me that the lessons should be brief and conversational, and should be illustrated where possible by everyday experiences, and by examples of noble lives. I have therefore added a few brief notes under each head, indicating the method by means of which the teaching has been most successful. Teachers need not hesitate to introduce the subject, and, assuming they take a real interest in the welfare of the children, not only in school but outside, I am assured it will become one of the most popular subjects in the curriculum both to teacher and taught. . . .

"To secure the best results it is advisable :

"(1) To secure the co-operation of the parents.

"(2) To encourage the children to practise regularly what they learn, by frequently asking in what way they have tried to carry out what has been taught.

"(3) To have essays written on the subjects taught, and descriptive of the efforts of the children to carry them out.

"(4) To use mottoes in writing lessons, and to learn appropriate extracts from poetry."

## NEW WINDSOR

"Definite religious instruction is of course given, and the head teacher especially, as well as the assistant teachers generally, have been instructed to carry out the directions of the Board of Education as embodied in the Code of Regulations and in accordance with the Suggestions for the Consideration of Teachers. In all the higher standards the duties of citizens towards their fellows, the Empire, &c., are inculcated in the ordinary curriculum. Nature study, the love of the beautiful, temperance, truthfulness, courage, &c., all are dealt with by regular lessons. My Committee feel that better work is done by allowing the teachers to draw up their own syllabus than could possibly be done by imposing

on them a syllabus from outside. The various members of the Committee (three each month) in turn visit all the schools, and unanimously report on the good order, cleanliness of the children and high tone of the instruction being given. My own personal observation leads me to the same conclusion, that teachers of high moral character impress their own individuality on their scholars, and incidentally in all lessons are imparting a moral value to their instruction which results show to be effectual in the formation of character. You will pardon me for endeavouring to show that while no definite syllabus of moral instruction has been issued by the Authority, we are quite conscious of the importance of the subject and believe that we are getting the best results."

Letter of the Secretary to the Education Committee, May 12, 1908.

### NORFOLK COUNTY

"The teachers in Norfolk give careful moral instruction, but no standard syllabus of moral instruction is in force."

Letter of the Secretary to the Education Committee, May 20, 1908.

"It is a matter of deep concern to the Committee that the moral tone and character of their schools should be as high as possible; and they rely upon the cordial co-operation of the managers and teachers in securing this object."

Regulations relating to Religious Instruction (for Council Schools), 1904.

### NORTHAMPTONSHIRE

Systematic moral instruction is given in a number of schools under the Authority. The Education Committee has forwarded the Graduated Syllabus of the Moral Instruction League to the managers of all schools in the county. The Secretary of the Committee wrote on February 14, 1906: "Replies have been received from many of them (the managers) which are generally favourable to giving moral instruction." No action has yet been taken by the Authority.

### NORWICH

"Moral lessons on such subjects as dishonesty, untruthfulness, pilfering, unkindness, &c."

Syllabus of Religious Instruction (for Council Schools).

One hundred and fifty copies of the Moral Instruction League's syllabus, sent on request to the Authority, were distributed to the teachers.

### NOTTINGHAM

"We have arranged no specific times or lessons in connection with the subject of moral instruction. Our teachers are, however, encouraged to take advantage of every opportunity arising for giving incidental instruction in manners and morals. Moral instruction also forms an

important element in our Scripture lesson course. We have, moreover, a vigorous teacher organisation entitled 'The Nottingham and District School Guild,' with objects and rules very similar to those of the 'Guild of Courtesy.' This agency includes thirty-eight of our schools and embraces 8235 scholars and teachers."

Letter of the Clerk of the Education Committee, May 14, 1908.

### NOTTINGHAMSHIRE

The Authority has a short moral instruction scheme in connection with its religious instruction syllabus. This scheme is the same as that of Cheshire, Darwen, Derbyshire, East Retford and Lincoln.

In each case the Authority states that the suggestions of the scheme "do not refer specially to the time devoted to religious instruction, but are intended to apply to the whole tone and teaching of the school."

The Education Committee adopted the following Report of the Consultative Committee on March 27, 1906 :

#### "HEALTH, MORAL INSTRUCTION, &c.

"In accordance with the wishes of the Education Committee, the Consultative Committee have carefully considered the extent and form in which the principles of health, moral instruction, thrift, home life, and other kindred questions affecting character and conduct, can be taught in schools in urban and rural districts respectively.

"The Committee, considering what has already been done in this direction, do not think it desirable to recommend that any special schemes for teaching these subjects should be prepared, or that any special textbooks should be supplied. They, however, venture to suggest that the needs of the case could best be met by issuing a circular to managers and teachers somewhat on the lines of that attached to this Report, and hope that the suggestions contained therein will commend themselves to the Education Committee.

#### "GUILD OF COURTESY RULES.

"The Consultative Committee are pleased to report that in their opinion the Guild of Courtesy Rules recently supplied by the Education Committee will prove very useful for the purposes for which they are intended. They, however, beg to suggest to the Education Committee that the usefulness of the Rules could be further extended if they were supplied to children in Standard IV. and upwards, instead of Standard V. and upwards as at present, as they are of opinion that the children in Standard IV. are old enough to understand and benefit by these Rules.

#### "SUGGESTED CIRCULAR TO MANAGERS AND TEACHERS.

"The Committee have had under very careful consideration for some time the importance of the training of children in the principles of

health, morality, courtesy, thrift, patriotism and home life ; and as the recent 'Suggestions for the Consideration of Teachers' issued by the Board of Education emphasise the importance of these subjects, they hope that this training may now become more systematic, and that in dealing with the matter they may have the fullest co-operation of managers and teachers.

"The Committee take this opportunity of gratefully acknowledging the good work which has been already accomplished in this direction, and offer for general guidance the subjoined suggestions culled from experience, similar methods having proved effective in many parts of this county.

"The school life is very frequently the happiest part of a child's career, and the Committee are anxious that the school and its appointments may be such that their influence may be indelibly marked upon the child's tastes, character and habits. . . ."

#### "NOTES FOR TEACHERS.\*

"In drawing up schemes of work for the school, it is suggested that teachers show under what headings the lessons upon the subjects of health, moral instruction, courtesy, thrift, patriotism, and home life are included in the general curriculum.

"The following hints might prove helpful :

"(1) *The teaching of health.*—It is suggested that as far as possible all technical names be avoided. Appropriate lessons on ventilation, cleanliness and clothing, and others showing the evils of alcohol and juvenile smoking, might be included under the heading of observation lessons, nature study, hygiene, domestic economy, household management and composition.

"(2) *Moral instruction.*—This is best taught in conjunction with the religious instruction, and teachers in Council schools are referred to 'General Remarks' on page 3, paragraph 2, of the Committee's Syllabus of Religious Instruction. Special lessons on such subjects as the evils of gambling and getting into debt should be occasionally given.

"(3) *Thrift.*—Naturally this is best taught practically by the encouragement of savings' banks, but lessons on this subject could be included under the head of household management (where this is taught), religious instruction and composition.

"(4) *Home life.*—Much useful information may be imparted in household management, domestic economy, observation lessons and nature study. The composition and recitation lessons may frequently afford opportunities for teaching many things in connection with home life.

"(5) *Patriotism.*—Advantage should be taken of the history, geography, recitation, and singing lessons to foster a spirit of patriotism.

\* The above was issued to teachers and managers on May 10, 1906.

Special lessons on the anniversaries of great events would be a suitable medium through which to encourage a love of country.

"(6) *Good manners and courtesy*.—These are best taught by example and in connection with everyday incidents in school life.

"Finally, it is suggested that these subjects should be dovetailed into the present curriculum, and that, where the staff admits of it, the lessons on home life (and perhaps health) in Standards V., VI. and VII. should be given to boys and girls separately."

"C. J. BRISTOWE.

"SHIRE HALL, NOTTINGHAM.

### PLYMOUTH

"The principal teachers have been supplied with copies of 'The Children's Book of Moral Lessons.' . . . They have also been asked to keep the objects of your [the Moral Instruction] League in view and to bring them before the children whenever opportunity occurs."

Letter of the Secretary to the Education Committee, November 25, 1905.

Eighty copies of the Graduated Syllabus of the Moral Instruction League were ordered by the Authority "to be distributed among the principal teachers," on September 27, 1906.

"The Authority . . . decided that moral instruction should be given incidentally and as occasion arose in the schools under their control. The syllabus issued by the [Moral Instruction] League has been of service to the teachers in this connection."

Letter of the Secretary to the Education Committee, May 16, 1908.

### PONTYPRIDD

"Moral instruction on the lines prescribed in your [the Moral Instruction League's] syllabus is given in all the Council schools of this district, the first lesson on Friday morning. In addition, the teachers are instructed to take every advantage of the facilities offered in pursuing the school curriculum to bring home to the pupils any moral which the lessons suggest."

Letter of the Secretary to the Education Committee, May 11, 1908.

Several moral-lesson books are in use by Gould, Major, Hackwood, &c. Moral instruction was introduced in 1906.

### PORTSMOUTH

"That a copy of the Chart . . . on Good Manners, based on the rules of the 'Children's National Guild of Courtesy,' be supplied to each school, and head teachers instructed to draw the attention of their scholars to

the same, and to explain the different sentences by means of object-lessons."

Resolution of Committee contained in a letter of the Clerk to the Committee, April 11, 1906.

A copy of the Chart is required to hang on the school walls.

### READING

"Lessons on such subjects as truthfulness, temperance, consideration and respect for others, courtesy, diligence, trustworthiness, duty to country, &c., should be drawn from the syllabus, or from some other portions of Scripture to be prepared during the year."

"Regulations and Syllabus of Religious Instruction" (for Council Schools), 1904.

### RHONDDA

"The Ystradfydwg School Board adopted a scheme of moral and religious instruction which has been continued by the Rhondda Council since it became the Local Authority in 1903. The scheme states that 'the first thirty minutes each morning shall be devoted to religious instruction in accordance with the syllabus appended.' " (This syllabus provides that on Mondays a moral lesson be given.)

"The head teachers are required at the end of each term to forward a report on the efficiency of such instruction on an official form provided for this purpose. Of course moral precepts are incidentally inculcated in all lessons."

Letter of the Director of Education of the Education Committee, May 13, 1908.

"A number of schools are selected for examination in moral and religious work: ministers of all denominations are invited to attend these examinations, the oral work of which is conducted by a selection of two or three ministers for each school. The written examination of the upper classes is conducted by appointed examiners. The Council are considering the advisability of engaging a peripatetic teacher of temperance. The work here with respect to moral and religious training is effective; the syllabus is simple, thorough, and non-controversial. The district is an extensive one, having over thirty thousand scholars in elementary schools."

Communication of the Director of Education, November 5, 1908.

### RYDE

"The aim of religious instruction being to form habits of devotion, reverence, unselfishness, courage and self-control, teachers, while handling reverently all parts of the Bible, will do well to rest weight chiefly upon those moral and spiritual elements which will be of use for the purpose."

"Regulations for Religious Instruction" (for Council Schools), issued April, 1906.



## SALFORD

"The Committee have not issued any regulations as to the teaching of moral instruction in the schools. I enclose, however, copy of a report adopted by the committee in reference to questions of curriculum, &c., and beg to say that in connection with the Sub-committee's consideration of these matters, the representations made on behalf of the teaching of moral instruction as a subject were considered. It was felt by the Sub-committee that it was not convenient to attempt to define any place in the curriculum for this particular instruction, it being assumed that moral instruction would incidentally be given in dealing with several of the defined subjects in addition to the religious instruction under the scheme of the Committee."

Letter of the Director of Education, May 13, 1908.

## SHEFFIELD

"Care to be taken in the ordinary management of the school to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act."

Extract from the Committee's "Regulations for the Management of Schools."

## SHIPLEY

"The Shipley Education Committee have issued instructions to their head teachers to provide in the school time-tables for definite moral instruction to the scholars on the lines of the graduated syllabus of your [the Moral Instruction] League."

Letter of the Secretary to the Education Committee, August 9, 1904.

"Provision is now made in all the provided schools . . . for definite moral lessons to the children in addition to the Scripture lessons, and the head teachers have each been supplied with a copy of A. J. Waldegrave's 'Teachers' Handbook of Moral Lessons.' Instructions have also been given to the managers of the non-provided schools to provide for similar moral instruction in their schools."

Letter of the Secretary to the Education Committee, April 22, 1905.

The provision for moral instruction was made in 1904.

## COUNTY OF SOUTHAMPTON

The Petersfield Divisional Committee of the County of Southampton Education Committee passed, on June 8, 1905, the following resolution:

"That lessons on character, conduct and citizenship should be given in all schools, provided and non-provided, as part of the course of secular instruction in such schools, but not including infants' schools or classes,

and that teachers be warned against giving party views to the instruction.

"That this Committee do urge upon the Education Committee of the Hants County Council the desirability of including such instruction in the time-tables."

The Fareham Divisional Committee of the same Authority had passed a similar resolution in April of the same year.

The Director of Education of the Hants Education Committee wrote, on May 12, 1908 :

"My Committee have not made any arrangements for providing moral instruction apart from the religious instruction which must be given in all Council schools. The Committee hold that all ethical matters must be specially dealt with during the time set apart for religious instruction."

### STAFFORDSHIRE

#### (SEDGLEY GROUP OF COUNCIL SCHOOLS)

"My managers have adopted the moral instruction syllabus of your League, to be taught in the thirteen departments comprising the Sedgley Group of Council Schools."

Letter of the Secretary to the Sedgley Council Schools, April 24, 1907.

### STRETFORD

MORAL LESSONS: *Juniors*.—(1) Manners, kindness, truthfulness, courage. *Juniors*.—(2) Manners, honesty, truthfulness, courage, self-control, industry. *Juniors*.—(3) Obedience, patience, perseverance, truthfulness, order. *Seniors*.—(1) Humanity, honour, truth, prudence, courage, work. *Seniors*.—(2) Habits, patriotism, manners, justice, truthfulness, work. *Seniors*.—(3) Thrift, manners, patriotism, peace and war, justice, self-knowledge. *Higher class*.—Patriotism, arbitration, thrift, self-respect, ideals.

[Above follows the main lines of the Moral Instruction League's syllabus.]

Syllabus of Religious and Moral Instruction in use in the Gorse Hill Council School. "The other Council schools have similar schemes in operation." Letter of the Clerk of the Education Committee, May 15, 1908.

"At the non-provided schools moral instruction is given with the religious teaching, but no special schemes have been drawn up by the Committee."

Letter of the Clerk of the Education Committee, May 15, 1908.

### WEST SUFFOLK

"(1) The Committee desire that lessons on 'character, conduct, and citizenship' be given either in connection with religious instruction or taken as a subject in secular instruction, and included on the time-table.

"(2) Such instruction should be given for no less than twenty minutes each week, in the nature of an address, including questions and answers, amplified with illustrations and examples from Scripture, history and current literature, in order to impress the scholars.

"(3) Each lesson should be given with the idea of inculcating in the children the desirability of self-control, self-sacrifice, habits of industry, and a courageous perseverance in the face of difficulties; to learn to reverence all that is noble, pure and true; to encourage a strong sense of duty, and that consideration and respect for others which doubtless is the foundation of unselfishness and the true basis of all good manners.

"(4) The following is a suggested course: cleanliness, co-operation, courage, fairness, gratitude, habits, honesty, justice, kindness, manners, obedience, order, ownership, patriotism, prudence, self-control, self-respect, self-sacrifice, tidiness, truthfulness, thrift, zeal.

"(5) Having regard to the great moral value of the lessons, the committee feel confident that they can rely upon all teachers giving such instruction in a thoroughly sympathetic and earnest manner."

"Regulations for Moral Instruction," issued September 2, 1905.

Above applies to all schools, both Council and voluntary.

### SURREY

In the "Handbook for Managers of Public Elementary Schools" (1905), issued by the Authority, appears the following under the heading "Training in the Private and Public Duties of Life" (pp. 92, 93):

"The subject is designed to develop the formation of character and to promote patriotism and civic interest. The Committee, realising that this is a most important branch of any properly organised system of education, have approved of the syllabus in Appendix E ('Syllabus of Training in the Private and Public Duties of Life,' the syllabus of the Moral Instruction League, with very slight modifications), and have decided that it shall be introduced into all the elementary schools in the education area. [The syllabus was adopted in 1905.]

"It is anticipated that instruction on the lines of the syllabus can without difficulty be co-ordinated with the ordinary instruction in the subjects of the mother tongue, reading and history."

In chap. xii., under the heading "Religious Instruction," the Authority expressly states (p. 100) that:

"Any system of education which does not include religious instruction is defective.

"No moral training which is not based upon religious instruction can be of permanent value."

"My Committee give managers a considerable discretion with regard to the question of curriculum. Moral instruction is included in the time-tables of a number of schools under the authority of my Committee."

Letter of Secretary to the Education Committee, May 13, 1908.

"The aim of religious instruction being to form habits of reverence, unselfishness, courage and self-control, teachers, while handling reverently all parts of the Bible, will do well to rest weight chiefly upon those moral and spiritual elements which will be of use for the purpose."

Regulations for Religious Instruction in Council Schools.

### WEST SUSSEX

"Both religious and moral lessons are given in all the schools under the jurisdiction of this Committee."

Letter of the Secretary to the Education Committee, April 4, 1905.

"No fixed syllabus for such lessons has been prepared, and the instruction is given in accordance with the requirements and views of the various bodies of managers."

Letter of the Secretary to the Education Committee, April 10, 1905.

"The lessons vary in the different schools. In the majority of instances it would be safe to say that the moral lessons are given in conjunction with the religious instruction in the time set apart for such purposes."

Letter of the Secretary to the Education Committee, April 13, 1905.

### SWANSEA

The Authority adopted, in 1907, the Syllabus of the Moral Instruction League.

"The syllabus will be carried out in the schools like any one of the other school subjects . . . and will in no way interfere with the religious observances and Bible reading. . . . It will be merely supplementary, and not in place of them."

Letter of the Secretary to the Education Committee, June 4, 1907.

### SWINDON

"In March last year the Committee required each of their head teachers to submit a syllabus of moral lessons based on the syllabus published by the Moral Instruction League, and instructed them to include moral instruction on the time-table, the lessons to be given on two mornings a week during the time set apart for Bible teaching. The syllabuses were prepared and approved by the Committee, and the instruction has been given in the schools since. The Committee have not asked for any special report upon the work, but they are satisfied with the instruction which is being given."

Letter of the Secretary of the Education Committee, May 12, 1908.

Above applies only to Council Schools.

## WALSALL

Section 40 of the "General Regulations for the Management of Council and Voluntary Schools" reads, under the heading "Moral Influence of Teachers":

"Teachers are asked to remember that the moral good of their scholars is even more important than their intellectual progress; they should give their best attention to the religious teaching as being the means whereby they can most directly mould the character of children, and train them to be truthful, unselfish, honest, brave citizens. A teacher may do much indirectly and tactfully to impress on them the bad effects of juvenile smoking, and the terrible results of betting, gambling and intemperance. The Education Committee, in considering the value of a teacher's work, will attach the greatest importance to his or her moral influence, and to the general character and manners of the children committed to his or her charge."

## WARRINGTON

"Lessons on obedience, diligence, kindness, gentleness, love, temper, lying, deceit, and the Ten Commandments. These lessons should as far as possible be illustrated from the Bible."

Syllabus of Religious Instruction for Infants' Council Schools.

## WEST BROMWICH

The Authority issued in September, 1905, "A Scheme of Moral and Civic Instruction" which follows very largely the lines of the syllabus of the Moral Instruction League. The instruction is given "as part of the secular instruction."

"Moral instruction is taught in every school above the infant school, provided and non-provided, under the West Bromwich Local Education Authority, for a minimum of twenty minutes per week."

Letter of the Secretary to the Education Committee, May 12, 1908.

"Moral lesson books are not prescribed, but each head teacher was supplied with a list of suitable books, including your [the Moral Instruction League's] publications, and many of them have ordered books for use."

Letter of the Secretary to the Education Committee, November 5, 1908.

## WEST HAM

"Moral instruction is not included in the curriculum of the public elementary schools in this district as a specific subject, but the Council's inspectors report that frequent lessons are given to the children on cleanliness, decency, truthfulness, honour, politeness, unselfishness, kindness to the feeble and the afflicted, generosity, fair play, and proper treatment

of dumb animals . . . and in the case of older scholars these matters appear amongst the subjects selected for essays."

Letter of the Clerk to the Education Committee, May 29, 1908.

### WEST HARTLEPOOL

The Authority adopted, in August, 1905, the syllabus of the Moral Instruction League. No special time is, however, set apart for the moral instruction which, according to a letter of the Secretary to the Education Committee, dated November 21, 1905, is given "both in religious and secular instruction whenever opportunity occurs."

### WHITEHAVEN

"That in future the ordinary reading-books should be chosen from such as include lessons on moral instruction."

Resolution of the Elementary Education Committee, February 20, 1905.

The Syllabus of the Moral Instruction League has been circulated among the head teachers by the Authority.

### WIDNES

On April 27, 1905, fifty copies of the "Scheme of Training in Citizenship" of the West Riding of Yorkshire Education Committee were requested for sending to each school department.

### WIMBLEDON

"My committee forwarded a copy of the 'Syllabus of Moral and Civic Instruction' (of the Moral Instruction League) to each head teacher of the elementary schools of the borough, with the direction that instruction should be given in accordance with the syllabus."

Letter of the Clerk to the Education Committee, May 12, 1908.

### WOOD GREEN

"The formation and development of nobility of character should be the first aim of education. To this end the scholars should be encouraged to be honourable and truthful in word and act, and to be thoughtful of others; and be trained in habits of self-control and self-reliance, of temperance and obedience, of good manners and cleanliness. Head teachers should therefore see that the training of the scholars, as distinct from the mere imparting of information, is kept steadily in view by all the members of the teaching staff."

Regulations in regard to Bible Instruction (for Council Schools).

### YORK

Thirty copies of the syllabus of the Moral Instruction League were requested by the Authority for its head teachers, April 4, 1905.

"The greatest importance will be attached by the Committee to the moral and religious teaching and training. In all departments the teachers are expected to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act."

Scheme of Religious Instruction (for Council Schools), "General Principles."

### EAST RIDING OF YORKSHIRE

"Be so good as to send me twenty copies of your syllabus so that I can send them out to those head teachers in the East Riding who have promised to take up the subject in their schools."

Letter of the Secretary to the Education Committee, November 21, 1907.

"Although a selected number of teachers serving under the East Riding Education Authority have considered the adoption of a systematic moral instruction scheme, and some have even brought one into operation, the Authority have decided not to insist on the inclusion of moral and civic instruction in the syllabus of every school, but to leave the matter to the discretion of the respective head teachers."

Letter of the Secretary to the Education Committee, November 6, 1908.

### NORTH RIDING OF YORKSHIRE

"The religious instruction of the young, with a view to the formation of a high moral character, is an integral and dominant part of any really effective system of education. All parties, however they may differ as to the methods to be employed, are agreed that the training of the young in good moral habits and high ideals must be the first object, and the heaviest responsibility, of all engaged in education. The teacher is entrusted in a large degree with the training of the conscience, as well as with the training of the mind and body, of the child. He must appeal to the imagination and to the heart, as well as to the reason.

The Committee will be largely influenced in their valuation of a teacher's work by the reports, for which they will arrange, of his zeal and efficiency in carrying out the objects of those instructions. In Council schools they regard it as their duty to see that moral instruction is given—and given through, and in accordance with, the teaching of the simplest form of the Christian faith. It is to be understood that in accepting service under the Education Committee of the North Riding, the teacher accepts this responsibility, and that his conscientious willingness to give such teaching is implied. In the moral training given in a good school there are two factors, the daily life of practice and example and the definite

religious teaching. The daily life of the school may be, and often is, a real and practical education in honesty, unselfishness, industry, and reverence for all that is good. The religious teaching must be such as primarily and at once may inspire this daily training with the Christian spirit, and, secondly, may attach the children in their future lives to the principles of Christian truth. According as it tends to attain these two objects, the religious instruction given in our schools justifies its existence. . . . The teaching must be reverent, practical and interesting. . . . By practical teaching is meant that which touches the needs of common life.

In interpreting the connection between the religious teaching and the needs of common life, the methods of preaching must be avoided ; the moral lesson must come naturally from the lively telling of a story, or reading of the Scripture text, and be concisely and pointedly interwoven with the narrative instead of coming as an independent discourse. In spite of the risk of answers which to older people seem grotesque, the elucidation of the lesson by question and answer keeps alive the interest of the class, and is as necessary in this as in any other lesson. . . . In endeavouring to be interesting, those who teach must expend much time and thought in preparing a lesson, and no lessons more need, or better reward, careful preparation than these. The idea that such lessons are easy to give is a great mistake, and it is grievous to see the opportunities given by the use of such magnificent material thrown away. Where, on the contrary, a good teacher has given careful thought to them beforehand, no lessons are more evidently interesting to children. There are, however, certain points often included in carefully prepared lessons, or borrowed hastily from notes, which are neither practical nor interesting : unimportant details, strings of names of places and persons of secondary importance, genealogies, lists of dynasties, lists of parables and miracles mentioned, or not mentioned, in particular Gospels, chronological difficulties, itineraries, architectural plans and other matters as soon forgotten as learnt, which form the staple of some examinations, may be profitably disregarded. To make a narrative more vivid by the use of pictures or by the description of places, to illustrate by stories from sacred or secular history, to throw the light of one passage of Scripture upon another, to ask questions which will rouse thought, to spend time and trouble in considering how to avoid all that is beyond a child's comprehension, are matters vital to the creation of interest. There should be every effort, according to a teacher's power, to appeal to human interest and to make the Bible stories really rouse thought and feeling ; for moral education consists greatly in calling out and exercising the innate perception of right or wrong, and in awakening and directing to their right objects the feelings of reverence, compassion, admiration and indignation. . . . Criticism and even the suggestion of difficulty are utterly out of place in teaching children ; what is of importance is so to



teach that they may in the future have nothing to unlearn, and that the foundations of their faith may be laid on those eternal truths which are beyond the reach of criticism of unimportant details."

Extracts from a Memorandum prepared by the Education Committee of the North Riding of Yorkshire County Council, to serve as a guide to managers and teachers in the use of the scheme of religious instruction for Council schools already issued.

"The greatest importance will be attached by the Council to the moral and religious teaching and training. In all departments the teachers are expected to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act."

Scheme of Religious Instruction for Council Schools, "General principles," October, 1903.

### WEST RIDING OF YORKSHIRE

The Authority adopted, on December 29, 1904, "A Scheme of Training in Citizenship" "as part of the secular instruction in all West Riding Public Elementary schools." This "scheme" is, with very slight modifications, the Syllabus of the Moral Instruction League.

A number of copies of "The Children's Book of Moral Lessons," by F. J. Gould, have been supplied by the Authority to teachers for use in giving the lessons.

Circular  $\frac{05 \text{ E}}{29 \text{ (a)}}$

*February 16, 1905.*

*To MEMBERS OF DISTRICT SUB-COMMITTEES.*

#### TRAINING IN CITIZENSHIP.

"The Education Committee have had under consideration a scheme of training in citizenship which they desire to have included in the curriculum of all public elementary schools within their area, and they have adopted a syllabus, copies of which are sent herewith. In view of this decision, the managers of non-provided schools have been requested to submit amended time-tables showing provision for instruction in training in citizenship on the time-tables of the schools, so that the same may receive the approval of the Education Committee. Amended time-tables, showing such provision in provided Schools, should also be submitted by the district sub-committees. The Education Committee desire that the time to be devoted to such instruction shall not be less than thirty minutes per week.

"In this, as in all other subjects, the success of the instruction depends on the teacher. The heads of the lessons alone are given, and it will be for the individual teacher to expand them and clothe the ideas in suitable

form and language. Many of the lessons should be given through object-lessons with illustrations drawn from nature and everyday life ; in the lower standards it is essential that this suggestion should be followed. Experience has shown that such a course of training has little chance of success if the lessons are given in too abstract a form.

“It is also suggested that lessons drawn from history and biographies of great men should be used as a means of illustration, and as far as practicable the course should influence the daily life and work of the school.

“In small schools where Standards are grouped the practice followed in other subjects of instruction should be adopted, the work set out in the syllabus being arranged in a two or three years’ course for the grouped Standards.”

A similar circular was sent to correspondents of managers on the same date.

**Copies of the Graduated Syllabus of Moral and Civic Instruction for Elementary Schools of the Moral Instruction League can be obtained free of charge from the Secretary of the Moral Instruction League, 6, York Buildings, Adelphi, London, W.C.**

**A List of Moral Instruction Books appears at the back of this page.**

# Moral Instruction Books

Issued for, or recommended by, the  
Moral Instruction League.

## *For Young Children.*

**The Garden of Childhood.** Stories for Little Folk at School and at Home. By ALICE M. CHESTERTON. With Illustrations by GERTRUDE M. BRADLEY. Second edition. Based on the section for Infants of the League's *Syllabus*. Nelson. 1s. 6d. net.

**The Magic Garden.** Stories for Children at School and at Home. By ALICE M. CHESTERTON. With Illustrations. Based on Standard III. of the League's *Syllabus*. Nelson. 1s. 6d. net.

## *For Boys and Girls aged 10 to 14 Years.*

**A Teacher's Handbook of Moral Lessons.** By A. J. WALDEGRAVE. Fourth edition. Based on Standard V. of the League's *Syllabus*. Nelson. 1s. 6d. net.

**Life and Manners:** A volume of Stories suitable for the Moral Instruction of Children. With an Introduction on Aim and Methods. By F. J. GOULD. Swan Sonnenschein. 2s. 6d. net.

**The Children's Book of Moral Lessons.** (First Series: "Self-Control" and "Truthfulness"; Second Series: "Kindness" and "Work and Duty"; Third Series: "The Family" and "People of Other Lands"; Fourth Series: "Justice," "The Common Weal," "Our Country," "Social Responsibilities," "Political and Industrial Progress," etc.) By F. J. GOULD. Watts and Co., Johnson's Court, Fleet Street, London. Cheap Edition of the First Series, 6d.; in cloth, 1s. Second, Third, and Fourth Series, 2s. each.

**The Children's Plutarch.** By F. J. GOULD. With six full-page Illustrations by Walter Crane. With index of ethical subjects. Watts and Co. 2s. 6d. net.

**Notes of Lessons on Moral Subjects.** (40 Lessons for the use of Teachers only.) By F. W. HACKWOOD. Nelson. 2s.

## *For Older Scholars.*

**Ethics for Young People.** By C. C. EVERETT. Ginn and Co., 9 St. Martin's Street, London, W.C. 2s. 6d.

## *Graded Courses.*

**A Manual of Moral Instruction.** Covering all the sections of the League's *Syllabus* according to the concentric plan. By J. REID, M.A. Nelson. 2s. 6d. net.

**A Syllabus of Moral Instruction** (with Illustrations and Instructions for Teachers), Standards 1-7. Published by the Leicester Education Authority. To be had of the Midland Educational Co., 7 Market Street, Leicester. By post 4s. for all the Standards, 7d. per Standard.

*N.B.*—A complete series of moral-lesson books, based on all the sections of the League's SYLLABUS, in active preparation, and to be shortly published by Messrs. Nelson, 1s. 6d. net each.

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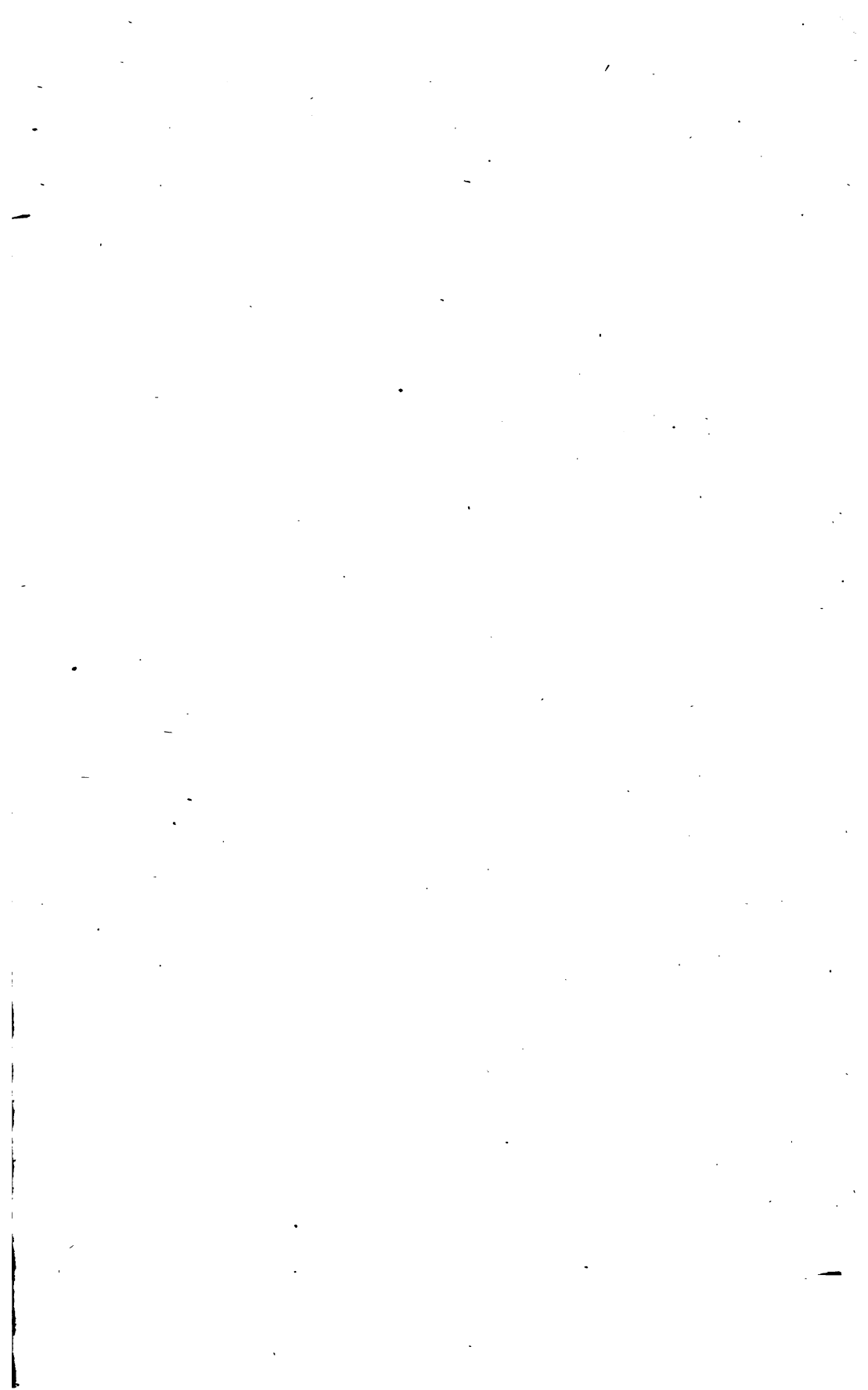
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